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# THE CRITICAL REVIEW.

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For the Month of *August*, 1767.

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## ARTICLE I.

*The History of the Life of King Henry the Second, and of the Age in which he lived, in five Books: to which is prefix'd, a History of the Revolutions of England from the Death of Edward the Confessor to the Birth of Henry the Second: by George Lord Lyttelton. In 3 Volumes. 4to. Price 2l. 12s. 6d. Sandby.*  
[Concluded.]

WE closed our last review of this excellent history with the noble author's account of the battle of Lincoln, in which king Stephen was taken prisoner. The courage exerted by some of his chief barons that day, particularly Baldwin Fitz Gilbert, Richard Fitz Urse, and William Martel, seems to entitle their memories to a place in this work; nor do we know why their names are omitted by his lordship. Does William of Malmesbury name Brian Fitz Count, a particular favourite with the empress, *lord* or *marquis* of Wallingford? If the latter, the public would have been obliged to his lordship, had he with his usual accuracy explained the meaning of that title in those days, and the rank it ought to hold in the catalogue of honours. The revolution which the affairs of the empress soon after underwent, through her own haughty intractable disposition, with the sudden turn of fortune in favour of Stephen, are recounted with the greatest perspicuity, and without any of those warpings to system, against which even the best intentioned authors have found it difficult to be upon their guard. The affairs of France and Normandy, as connected with those of England, are treated with the same candour.

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His lordship seems inclined to think, that there was some mystery, not yet explained, in the wonderful escape of the empress from Oxford, and that it was effected by bribing Stephen's officers. He observes of that princess, that 'whatever obligations she had in it to fortune, she owed yet more to her own dauntless and masculine courage; indeed she had a mind which could not bear prosperity, but which adversity could not conquer; that spirit which power rendered haughty and insolent, was intrepid in danger and great in misfortune.' He is also of opinion that the early initiation in learning, and the excellent education of Henry the second, which rendered him so great and accomplished a prince, was owing to the cares of his excellent uncle the earl of Gloucester, who was himself a scholar, and trained his royal nephew up to virtuous learning and manly exercises, remote from the effeminacy of courts. The sketch given by the noble author of the holy war, to which the subject has a relation, is judicious, and highly entertaining.

'The king of Scotland (says his lordship) after having made his escape out of Winchester, had taken possession of the three countries adjacent to his kingdom, not in his own name, but as in custody for Matilda and her son.' In a page or two after, he says, that Henry, who was now sixteen years of age when he was knighted by David at Carlisle, 'took an oath never to resume from him or his heirs, any part of the three counties which he had obtained possession of during the troubles in England.' Those two passages certainly require some explanation. If David held the counties for Matilda and not for himself, why should he require an oath from young Henry, never to resume them from him or his heirs? The truth is, that David held them neither for Matilda nor himself; for his son had been by Stephen put in possession of Northumberland, and the great earldom of Huntingdon, with considerable estates in the bishopric of Durham; and the oath required by David, was only that Henry would confirm the treaties made by Stephen. In fact, the city of Carlisle, to which the earl of Chester had a pretension, was the only place in England belonging at this time to David; all the other English estates which had been alienated by the kings of England, being invested in the prince of Scotland. 'We are not informed (says his lordship) what it was that caused the earl of Chester to fail in his promise.' It is more than probable, that the difference between the earl of Chester and the king of Scotland occasioned the defection of the former from young Henry's cause.

In the narrative his lordship gives us of the treaty of Wallingford, he has introduced a very elegant speech, supposed to be



be made by the earl of Arundel, persuading his countrymen to peace; and he justifies the practice by the examples of the best historians, both antient and modern. We cannot see with what propriety the noble author has omitted in his text, the accident of Stephen's horse rearing on end, and throwing his rider; a circumstance which the earl of Arundel laid hold of, to propose the accommodation. As Gervase of Canterbury, who relates this accident, is one of the best authorities of the time, we see no reason why his lordship should throw so remarkable an accident into a note, by way of reprobation, in the following manner:

'Gervase of Canterbury, in his account of this event, makes the earl of Arundel propose an agreement with Henry to Stephen himself, without having first suggested it to the nobles, or being secure of their assent. And he supposes, that it arose from accident, not design; because the king's horse had fallen with him three times, which the earl thought a bad omen, and for that reason advised him to make a peace. One would also imagine, from his way of relating it; that Stephen came into a proposal so sudden, and so disadvantageous to himself and his family, without any reluctance, and chiefly on that account. But this is very improbable in every circumstance, especially as it appears by several proofs, that this prince was remarkably free from superstition.'

Accidents of this kind were not unusual in those days. Edward the first met with one of the same nature, just as he was going to fight, by which he broke some of his ribs; nor can we see the narrative of Gervase in the same light in which this writer views it. It is plain that Gervase and Henry of Huntingdon agree upon the whole, and his lordship, in the main, falls in with both; for all of them say, that Stephen was in a manner forced into the accommodation by his nobles. "*His dictis* (says Gervase) *consensit rex, consenserunt et alii qui regi astabant.*" The king's fall therefore from his horse, was no more than a fortuitous circumstance, laid hold of by the earl to enforce what had been previously agreed upon among the nobility.

The first volume of this work ends with the death and character of Stephen, which is drawn by a delicate, but no flattering pencil.

The death of Stephen rendered Henry the most powerful prince in Europe, the value of his French territories being little, if at all inferior to his English: his courage, his genius, and his accomplishments even exceeded his grandeur. One of his first cares, after he had subdued all opposition, was to reannex to his kingdom all the provinces he had lost to the Scots and Welsh in the late reign. 'The title (says his lordship) of David, or of his son, to these provinces, even as fiefs to be held

of England, under homage and fealty, had been always very doubtful. By what right either of them laid claim to Westmoreland, I cannot discover.' The bounds of this Review will not suffer us to quote all the authorities which the Scotch historians and antiquaries have produced to justify this claim, and which had the noble author consulted, must have removed his doubts; neither shall we enter into any disquisition upon the justice of Henry's resuming those provinces; nor does it appear to us, that Westmoreland was a county before the reign of John. This last observation partly accounts, likewise, for the earldom of Cambridge being annexed to that of Huntingdon, while the latter was possessed by the prince of Scotland; for both were then under the same sheriffs.

Not contented with his hero's depriving the Scots of so many great estates, our historian has attempted to take from David the honour of being the author of the *Regiam Majestatem*, which, according to some of the greatest Scotch lawyers, was the original of Glanville's book of the Laws and Constitutions of England.

'The title (says his lordship) prefixed to this book, in the printed edition of the year sixteen hundred and four, and which I find agreeable to an antient manuscript in the Harleian library, says, "it was composed in the time of king Henry the second, the illustrious Ranulph de Glanville, who of all in those days was the most skilled in the law of the realm and the antient customs thereof, then holding the helm of justice.

'From these words I infer, that this treatise was not written by Ranulph de Glanville himself, but by some clergyman, under his direction and care; I say by some clergyman, because it is written in Latin, which could hardly be done by a layman in that age. The writer apologizes for the style of his work, from the necessity of using the terms of law, with a view to make it more instructive. But though for this reason, the Latin is frequently impure, the style, in general, is clear, concise, and proper for the subject; and in method it far exceeds either the *Decretum* of Gratian, or the Lombard Books of Feuds. It is called by lord chief-justice Hale "that excellent collection of Glanville;" and certainly, if the matter of it was dictated by Glanville, and the writing supervised, the honour of it may with more reason be given to him, than to the person who penned it under his directions. The title says further, that the treatise only contains those laws and customs, according to which pleas were held in the king's court, at the Exchequer, and before the king's justices, *ubicunque fuerint*. In the manuscripts from which this edition was printed, the whole treatise is divided into fourteen books; but I have seen one, which seems



seems to be of the age of king John or Henry the third, wherein the divisions are different, and sir Thomas Craig is of opinion that it was originally in four books; as the Scotch treatise entitled *Regiam Majestatem*, which is almost a transcript of it, has no more. I cannot assent to this opinion, because I am convinced that the *Regiam Majestatem* was not published before the reign of David the second; and we have copies of Glanville which are undoubtedly prior to that time, and are not in four books. The supposition that the Scotch treatise was the original, and that Glanville transcribed from thence the work which goes by his name, will hardly be admitted by any person, who considers the state of England and Scotland in the reign of Henry the second. The carrying back the introduction of the feudal laws contained therein, to the times of Malcolm the second, instead of Malcolm the third, and understanding the David, by whose command the author says he compiled it, to be David the first, instead of David the second, are also notions so discordant to the clearest historical facts, and so discredited by the internal evidence of the book itself in many points, that one is amazed how they could ever have obtained any credit among some persons of eminent parts and learning. Not to mention the arguments of Sir Matthew Hale and other Englishmen, of the greatest authority, in opposition to them, sir Thomas Craig, the most judicious of all the writers on feudal law, and whose work does honour to Scotland, speaks of the *Regiam Majestatem* as stolen from Glanville's work, and treats the opinion of his countrymen, who supposed it to be an original account of their laws, as a miserable blindness and delusion. A late ingenious and learned author, who fills one of the seats of justice in that part of the united kingdom with an eminent reputation, has likewise brought the most convincing and irrefragable arguments to shew that it could not have been published in Scotland, in the reign of David the first; particularly this, that the author of it appears to be well acquainted with the civil law, the knowledge of which had hardly begun to penetrate into England before the death of that monarch, and must, in all probability, have been much longer in making its way into Scotland, which in those days received its learning of every kind from England. I will only add, that the high encomiums on the then reigning king, in the prefaces to both these books, on account of victories gained by him, and successes in war, the fame of which had filled all lands, are very ill applicable to David the first.'

We have been the more copious in this quotation, as the subject rests intirely upon a critical investigation; nor can his lordship, in a matter purely literary, take it amiss, if we give

our reasons why we dissent from his opinion, or rather determination. Scotch lawyers of equal credit at least (to say no more) with those above quoted, will perhaps be but too apt to retort the noble historian's own words, by being amazed that his assertion should ever obtain any credit among persons of eminent parts and learning.

As to Craig, to whom the noble lord, in compliance with the vulgar error, has assigned the honour of knighthood, he certainly was too systematical a writer, and in matters of Scotch antiquities not comparable to the abilities of his antagonist Skene, who published, translated, and wrote notes upon the *Regiam Majestatem*. But, in fact, Craig seems to have retracted his own opinion, and to have thought he had gone too far; for though he promised a particular treatise to prove the *Regiam Majestatem* to have been copied from Glanville, and to have been a supposititious piece, yet he dropped his design. He even, in some parts of his works, refers to the *Regiam Majestatem* as the Scotch law, and calls it *jus nostrum scriptum vetus*.

Whatever the opinion of Hale and other English lawyers may be, the decision of the question must depend on matters of fact, rather than the opinions of others. So far back as the reigns of James the first, second, and third, the Scotch parliament had been at great pains to make a code of the Scotch laws, and particularly to publish the *Regiam Majestatem*. Two acts of parliament appointing proper persons for the revision, had passed for that purpose, and a considerable progress had been made in the work; but the last hand had not been put to it, when the civil wars deprived James the third of his life. Enough however was done, to prove that the Scotch parliament looked upon it as having been compiled under David the first, whose reign begun in 1124. That it was not as the noble lord thinks, compiled under David the second, who began his reign in 1229, is past all doubt; for one of the statutes of William the first of Scotland, who began his reign in 1165, expressly refers to a statute made by king David (who must have been David the first) and which is to be found in the *Regiam Majestatem*. In a statute of Alexander the second, who succeeded William, a like reference is made to an ordinance by king David, which is also to be found in the *Regiam Majestatem*. As it is admitted that Glanville's work did not appear before the 33rd of Henry the second, David the first could not transcribe from Glanville, because he was dead two years before Henry the second's accession to the crown.

After all, it is certain that the author of the work which goes under the name of Glanville, has omitted all mention of David the first's statutes, and of every thing immediately relating to Scotland, in his compilation; though he has inadvertently



tently retained some points which are unknown to the laws of England, but are undoubted in that of Scotland. The author of the *Regiam Majestatem*, on the other hand, affirms, that his work was undertaken by order of king David, with the advice of his states; and he even appeals to the ordinance of parliament on that head. This was an imposture too glaring to be admitted by the parliament of Scotland; and its success can never agree with the date of David the second's reign, unless we suppose all the members of his parliament to have conspired in palming upon the world an infamous forgery.

According to what we have hinted, a proof that the *Regiam Majestatem* is the original of Glanville's work, arises from the oversights committed by the editor of the latter. To mention one particularly: The law of Scotland undoubtedly is, that one cannot, with effect, alienate or burden his lands or tenements, if he has contracted a disease of which he dies. Nothing is more certain, than that this institution never was part of the law of England; and yet the author of Glanville's book has published that law in the very words of the *Regiam Majestatem*, as being part of the law of England. Many slips of the same kind, if necessary, might be produced, to prove that this noble author has pronounced too hastily upon this point; but we think the facts we have produced are sufficient. We cannot, however, dismiss the subject without a few general observations.

In the first place, not to mention the doubts that Spelman and Selden appear to have entertained, with regard to the originality of Glanville's book; neither his lordship nor any English author has produced a single fact, comparable to those we have laid before the reader, which can affect the antiquity of the *Regiam Majestatem*. As to the carrying back the introduction of the feudal laws to the time of Malcolm the second of Scotland, it would be overthrowing all kind of historical evidence, to doubt their existence in Scotland at that time; and to us it is surprizing that this historian should question it.

In the second place, David the first of Scotland was a prince the most likely of any of his time, to have made such a collection as that of the *Regiam Majestatem*. He had great part of his education in England and France. He was profusely generous to churchmen. He often presided in person in his courts of justice; and in the old chronicle of the abbey of Kinloss, founded by him, Anderson, who is an excellent antiquary tells us, "that this king employed several of his nobles to make a collection of the laws of their own country, and also of the most laudable customs and laws which in their travels they had observed abroad. This being done, he called a general council from all the corners of the kingdom, to digest these laws, for the rule of judgment in time coming; and, by

the general consent of all present, there was from these collections picked out that system of our municipal law, commonly called *Regiam Majestatem*.\* When those particulars are considered, the objections urged by the noble author to David's barbarity (for such they, in fact, are) must vanish. What should hinder a prince, such as he is described by the best historians, or his ministers, to have been acquainted with all the parts of the civil law then known on the continent of Europe?

To conclude this laboured point, we must observe, there is the less regard to be paid to Craig's opinion, compared to that of Skene, as the former died before the latter published his *Regiam Majestatem*, and his reasons in defence of its authenticity. Craig, who was a great feudist, lived, however, long enough to see two acts of the Scotch parliament pass directly in the teeth of his opinion; and we have no reason to think that the matter had been thoroughly canvassed, as Skene, by his merit entirely, had risen to the post of clerk register, and was keeper of the records of that kingdom.

Should his lordship still entertain the smallest doubt with regard to this dispute between the lawyers of the two nations, we believe we are able to bring a proof from the English archives, which must be decisive in favour of the Scotch. In the year 1305, Edward the first had formed a deep and very wise plan for a union between the two nations; and that which now subsists between them, seems to have been partly copied from his regulations\*. One of them (the whole plan having been published from the original by Mr. Prynne) 'ordained, that the king's lieutenant, as soon as he shall arrive in Scotland, shall assemble the men of estates in the said kingdom in a convenient place; and in his presence, and in that of the assembly, the laws of king David shall be rehearsed, together with the amendments and additions made to the same by their other kings †.'

No objection can arise to the authority of this pregnant quotation, for fixing the laws contained in the *Regiam Majestatem*, to the reign of David the first, from the omission of the title. That title is no more than the first two words of the

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\* See Guthrie's Hist. of Scotland, Vol. II. p. 160.

† Et ordene est ausint, que le lieutenant le roy, del hur qu'il serra venus en la terre d'Escoce, face assembler les bons gentz de la terre en aucun certain lieu, le quel il verra que a ce soit covenable, & que illoques en la presence de luy & de gentz qu'il y ferront assemblez, soient recherchez les leis qui le roy David fist, & ausint les amendementz & les additions que este puis faitz par les roys. Prynne, p. 1055.



collection, and was not affixed to it till almost two hundred years after, when it was done by way of conveniency. What is still more remarkable, is, that Edward, in the same record by which he establishes the currency of the laws of David and his successors, abolishes the usages of the Scots and Britons\*.

From what is premised, we shall humbly beg leave of his lordship to make three positive, and one more than probable inference. First, that a code of Scotch laws, under the name of David the first, existed in the reign of Edward the first, of England, in 1305, long before David the second of Scotland came into the world. Secondly, that to those laws were added others of the intermediate kings of Scotland, who reigned between the time of David the first, of Scotland, and Edward the first, of England. Thirdly, that those marks are entirely descriptive of the code called *Regiam Majestatem*, which Scotch parliaments recognized as the laws of their country, and as owing their original to David the first. Our last, and more than probable inference is, that Edward the first was willing that those laws should have a currency in Scotland, because of their similarity with Glanville's work, which must have been copied from the Scotch laws, because the latter did not appear till above thirty years after the death of David the first.

We shall here take leave of this controversy, the event of which ought to be interesting to the lovers of antiquity in both kingdoms. We cannot, however, forbear expressing our astonishment, that, so far as we know, none of the Scotch former historians, antiquaries, or lawyers, have ever looked into the record which we have quoted from Prynne.

This noble author's researches into the antient constitutions and laws of England, the feudal institutions, the orders of knighthood, and the state of the church, are equal to any discussions of the same kind to be met with in the English, or any other history. He has thrown greater lights upon that of the exchequer, than ever it had received before. His account of the royal revenues, of the military government, and all other particulars relating to the times, and the reign he describes, ought to be known to every English subject of rank, fortune, or learning; but it would be doing them an unpardonable injury to mutilate them (and that is all we can do, confined as our limits are) by quotations, tho' we cannot avoid giving to our reader his curious account of Becket's martyrdom, as it was called.

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\* En droit des leis & usages pur le gouvernement de la terre d'Escoce ordene est que l'usage de Scots, & de Brets des orendroit soit defendu, si que mes ne soit assez. Ibid.

‘ While he (Becket) was thus preparing himself for that martyrdom which he said he expected, the archbishop of York and the bishops of London and Salisbury had gone over to Normandy, and at the feet of the king, implored his justice and clemency for themselves, for his whole clergy, and for his kingdom. When he had heard their complaints he was extremely incensed, and said, that, “if all who consented to his son’s coronation were to be excommunicated; by the eyes of God, he himself should not be excepted.” The archbishop however, entreated him to proceed with discretion and temper in this business. But not being able to master the violence of his passion, he broke out into furious expressions of anger,” saying, “that a man whom he had raised from the dust, trampled upon the whole kingdom, dishonoured the whole royal family, had driven him and his children from the throne, and triumphed there unresisted; and, that he was very unfortunate to have maintained so many cowardly and ungrateful men in his court, none of whom would revenge him of the injuries he sustained from one turbulent priest.” Having thus vented his rage, he thought no more of what he had said; but unhappily for him, his words were taken notice of, by some of those pests of a court, who are ready to catch at every occasion of serving the passions of a prince to the prejudice of his honour and interest. Four gentlemen of his bedchamber, knights and barons of the kingdom, Reginald Fitz-urfe, William de Tracy, Hugh de Moreville, and Richard Brito, making no difference between a fally of anger, and a settled intention to command a wicked action, thought they should much oblige the king by murdering Becket. Nevertheless it appears, that they rather desired to induce that prelate, by threats and pretended orders from the king, to take off the censures which he had laid on the bishops; or, in case of his refusal, to carry him forcibly out of the kingdom: but if, from his resistance, they could not succeed in either of these purposes, they resolved, and even bound themselves by an execrable oath, to put him to death. Thus determined, they passed hastily over to England, without the king’s knowledge, and went to a castle belonging to Ranulf de Broc, about six miles from Canterbury, where they staid all the night, in consultation with him and Robert his brother, by what methods they should execute their flagitious undertaking. Ranulf had under his orders a band of soldiers, who had been employed for some time in guarding the coast. They agreed to take along with them a number of these, sufficient to hinder the citizens of Canterbury, or any of the knights of Becket’s household, from attempting to aid him; and on the following day, being the twenty-ninth of December, in the  
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year 1170, they came to Canterbury, concealing their arms as much as was possible, and dividing their followers into many small parties, that they might give no alarm. Presently afterwards the four knights entered the palace unarmed, and a message being sent by them to acquaint the archbishop, that they were come to speak with him on the part of the king their master, he admitted them into his chamber, where they found him in conversation with some of his clergy. They sat down before him without returning his salutation; and, after a long silence, Reginald Fitzurse said to him, 'We bring you orders from the king. Will you hear them in public, or in private?' Becket answered, 'that should be as pleased them best. Fitzurse then desiring him to dismiss all his company, he bid them leave the room; but the porter kept the door open; and after the above-mentioned gentleman had delivered a part of what he called the king's orders, Becket, fearing some violence from the rough manner in which he spoke, called in again all the clergy who were in the antichamber, and told the four knights, that whatever they had to inform him of might be said in their presence. Whereupon Fitzurse commanded him in the name of the king, to release the excommunicated and suspended bishops. He said, the pope, not he, had past that sentence upon them, nor was it in his power to take it off. They replied, it was inflicted by his procurement. To which he boldly made answer, that if the pope had been pleased thus to revenge the injury done to his church, he confest, it did not displease him. These words gave occasion to very bitter reproaches from the rage of Fitzurse. He charged the archbishop with having violated the reconciliation so lately concluded, and having formed a design to tear the crown from the head of the young king. Becket made answer, that saving the honour of God, and his own soul, he earnestly desired to place many more crowns upon the head of that prince, instead of taking this off, and loved him more tenderly than any other man could except his royal father.

'A vehement dispute then arose between Fitzurse and him, about some words which he affirmed the king to have spoken, on the day when his peace was made, permitting him to obtain what reparation or justice he could from the pope, against those bishops who had invaded the rights of his see, and even promising to assist him therein; for the truth of which he appealed to Fitzurse himself, as having been present. But that gentleman constantly denied that he had heard it, or any thing like it, and urged the great improbability that the king should have consented to give up his friends to Becket's revenge for what they did by his orders. And certainly, if it was true,  
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one cannot but wonder, that the archbishop should not have mentioned it in any one of his letters, and particularly in the account which he wrote to the pope of all that passed on that day! The words he repeated there, as spoken by Henry, even admitting that they were given without any exaggeration, would not authorise the construction he now put upon them. But that he himself did not believe he had such a permission, appears from the apprehensions he expressed to his Holiness, in a subsequent letter, of the offence that he should give to the king by these acts, and from the extraordinary care he took to conceal his intention till after he had performed it.

‘ Their conversation concerning this matter being ended, the four knights declared to him, it was the king’s command, that he and all who belonged to him should depart out of the kingdom: for that neither he nor his should any longer enjoy the peace he had broken. He replied, that he would never again put the sea between him and his church: adding, that it would not have been for the honour of the king to have sent such an order. They said, they would prove that they had brought it from the king, and urged, as a reason for it, Becket’s having opprobriously cast out of the church, at the instigation of his own furious passions, the ministers and domestic servants of the king; whereas he ought to have left their examination and punishment to the royal justice. He answered with warmth, that if any man whatsoever presumed to infringe the laws of the holy Roman see, or the rights of the church of Christ, and did not voluntarily make satisfaction, he would not spare such an offender, nor delay any longer to pronounce ecclesiastical censures against him. They immediately rose up, and going nearer to him, said, ‘ We give you notice that you have spoken to the peril of your head.’ His answer was, ‘ Are you come to kill me? I have committed my cause to the Supreme Judge of all, and am therefore unmoved at your threats. Nor are your swords more ready to strike than my mind is to suffer martyrdom.’ At these words one of them turned to the ecclesiasticks there present, and in the name of the king commanded them to secure the person of Becket; declaring, they should answer for him, if he escaped. Which being heard by him, he asked the knights, ‘ Why any of them should imagine he intended to fly? Neither for fear of the king, nor of any man living, will I (said he) be driven to flight. I came not hither to fly, but to stand the malice of the impious, and the rage of assassins.’ Upon this they went out and commanded the knights of his household, at the peril of their lives, to go with them, and wait the event in silence and tranquility. Proclamation was likewise made to the same effect in the city. After their



their departure John of Salisbury reprov'd the primate for having spoken to them so sharply, and told him, he would have done better, if he had taken counsel of his friends, what answer to make. But he replied, 'There is no want of more counsel. What I ought to do I well know.' Intelligence being brought to him that the four knights were arming, he said with an air of unconcern, 'What matters it? let them arm.' Nevertheless some of his servants shut and barred the abbey-gate: after which, the monks who were with him, alarmed at his danger, led him into the church, where the evening service was performing, by a private way through the cloysters.

'The knights were now come before the gate of the abbey, and would have broken it open with instruments they had brought for that purpose: but Robert de Broc, to whom the house was better known, shewed them a passage through a window, by which they got in, and, not finding Becket in any chamber of the palace, followed him to the cathedral. When the monks within saw them coming, they hastened to lock the door; but the archbishop forbade them to do it, saying, 'You ought not to make a castle of the church. It will protect us sufficiently without being shut: nor did I come hither to resist, but to suffer.' Which they not regarding, he himself opened the door, called in some of the monks, who stood without, and then went up to the high altar.

'The knights, finding no obstacle, rushed into the choir, and, brandishing their weapons exclaimed, 'Where is Thomas Becket? where is that traitor to the king and kingdom?' At which he making no answer, they called out more loudly, 'Where is the archbishop?' He then turned, and coming down the steps of the altar, said, 'Here am I, no traitor, but a priest. What would you have with me? I am ready to suffer in the name of him who redeemed me with his blood. God forbid that I should fly for fear of your swords, or recede from justice.' They once more commanded him to take off the excommunication and suspension of the bishops. He replied, 'No satisfaction has yet been made; nor will I absolve them. Then (said they) thou shalt instantly die, according to thy desert.' 'I am ready to die (answered he) that the church may obtain liberty and peace in my blood. But, in the name of God, I forbid you to hurt any of my people.' They now rushed upon him, and endeavoured to drag him out of the church, with an intention (as they afterwards declared themselves) to carry him in bonds to the king; or, if they could not do that, to kill him in a less sacred place. But he clinging fast to one of the pillars of the choir, they could not force him from thence. During the struggle he shook William de Tracey so roughly, that

that he almost threw him down ; and as Reginald Fitzurse pressed harder upon him than any of the others, he thrust him away, and called him pimp. This opprobrious language more enraged that violent man ; he lifted up his sword against the head of Becket, who then bowing his neck, and joining his hands together, in a posture of prayer, recommended his own soul, and the cause of the church, to God, and to the saints of that cathedral. But one of the monks of Canterbury interposing his arm to ward off the blow, it was almost cut off ; and the archbishop also was wounded in the crown of his head. He stood a second stroke, which likewise fell on his head, in the same devout posture, without a motion, word, or groan : but, after receiving a third, he fell prostrate on his face ; and all the accomplices pressing now to a share in the murder, a piece of his skull was struck off by Richard Brito. Lastly, Hugh the subdeacon, who had joined himself to them at Canterbury, scooped out the brains of the dead archbishop with the point of a sword, and scattered them over the pavement.'

The death and character of Becket close the second volume of this history, and the third contains only the authorities upon which the two former volumes are founded. These are so copious and satisfactory, that we cannot hesitate in pronouncing this work, so far as it has advanced, to be the most difficult in the execution, but at the same time the best supported as to its authority, and the most elegant in its composition, of any of the kind that has appeared in the English language.

II. *The Works of Horace, translated into Verse, with a Prose Interpretation, for the help of Students. And Occasional Notes. By Christopher Smart, A. M. Some Time Fellow of Pembroke Hall, Cambridge, and Scholar of the University. In 4 Vols. 8vo. Pr. 1l. Flexney.*

IN our last Review we had occasion to speak of pastoral, we are now to consider lyric poetry, a species of composition as different from the other as poetry is in general from prose. The one requires simplicity, the other elevation and transport. Of the nature and genius of the latter, we may take our idea from Horace. On subjects of mirth and gallantry his odes are full of sprightly thoughts, beautiful expressions, and exquisite strokes of delicacy. When he writes upon subjects of dignity and importance, he assumes an air of majesty ; his conceptions are sublime, his images bold and metaphoric, his descriptions picturesque, his periods full and harmonious. What he says of destiny, we may apply to his lyric strains. They flow like a river.



river, which sometimes glides quietly down its channel into the sea; and at other times overflows its banks, sweeping away rocks, trees, herds, and houses, making distant forests and mountains resound with the roaring of its waters.

A writer who undertakes to translate these beautiful compositions, ought to be perfectly acquainted with the meaning and the design of his author, and write with the same fire and fancy. If he does not preserve the vivacity, the splendor, the energy of the original, compensating with equivalent beauties those that cannot be equally retained in both languages, he only gives us an unpleasing caricatura. He deforms his author, as old age deforms a beautiful face. Between the original and the copy there is, indeed, a likeness, as there is between the same features at twenty and at fourscore; but we may exclaim with Horace,

“ Quò fugit Venus? heu! quove color? decens  
Quò motus? quid habes illius, illius  
Quæ spirabat amores?”

Let us enquire how the present translator acquits himself in this attempt. He tells us, that he has particularly attended to what the critics call the *curiosa felicitas* of Horace. How he has succeeded, the learned reader may judge by the following examples,

“ Quis multâ gracilis te puer in rosâ  
Perfusus liquidis urget odoribus,  
Grato, Pyrrha, sub antro?  
Cui flavam religas comam  
Simplex munditiis?” Lib. 1. ode 5.

‘ Say what slim youth, with moist perfumes  
Bedaub’d, now courts thy fond embrace,  
There, where the frequent rose-tree blooms,  
And makes the grot so sweet a place?  
Pyrrha, for whom with such an air  
Do you bind back your golden hair?

So seeming in your cleanly vest,  
Whose plainness is the pink of taste.’——

The word *bedaub’d* gives us an indelicate idea of the lover; *perfumes* and *blooms* do not exactly correspond in sound; the seventh line is at best a deviation from the original; the last is happily expressed.

“ Crescit, occulto velut arbor ævo,  
Fama Marcelli: micat inter omnes  
Julium sidus, velut inter ignes  
Luna minores.” Ode 12.

This

This beautiful stanza is not inelegantly translated—

‘ As imperceptibly the pines,  
Marcellus, so thy fame aspires :  
The Julian star, like Luna, shines  
Amongst the lesser fires.’

Notwithstanding a seeming harshness in the construction, the following lines have been universally admired.

‘ Felices ter & amplius,  
Quos irrupta tenet copula ; nec malis  
Divulsus querimoniis  
Supremâ citius solvet amor die.” Ode 13.

‘ O happy thrice, and thrice again !  
Who without breach shall hug the pleasing chain ;  
Nor ever any bick’ring strife  
Can part them till the last extreme of life.’

In this version there is neither delicacy of sentiment, nor elegance of style. The idea of *hugging a chain without a breach* is ridiculous ; and the word *bick’ring* is coarse and superfluous.

‘ Urit me Glyceræ nitor  
Splendentis Pario marmore purius,  
Urit grata protervitas,  
Et vultus nimium lubricus aspici.” Ode 19.

The generality of commentators imagine, that by *vultus nimium lubricus aspici*, the poet meant to insinuate, that it was as *dangerous* to gaze on Glycera, as to walk on polished marble. But it is more probable that he intended to represent her agreeable coquetry, and intimate that her countenance was so unsteady, that it eluded the eye of the beholder.

Our translator, in this passage, seems to have preserved the sense, though not the elegance of the original.

‘ Bright Glycera my soul inflames,  
Whose lustre e’en the Parian polish shames ;  
And her sweet archness fans the blaze,  
And slipp’ry looks that balk the lover’s gaze.

Nothing can be more exquisitely beautiful than the following stanza.

“ Pone sub curru nimium propinqui  
Solis, in terrâ domibus negatâ :  
Dulce ridentem Lalagen amabo,  
Dulce loquentem.” Ode 22.

Mr. Smart says,

‘ Or



' Or place me where the sun too near,  
No huts can stand the heat above,  
Sweet-smiling, sweetly-prattling dear,  
My Lalage I'll love.'

This translation is not unpleasing, but may be read without admiration.

The thirty-eighth ode of the first book, *Persicos odi*, &c. is prettily translated in the original metre, as follows :

' Persian pomps, boy, ever I renounce them ;  
Scoff o' the plaited coronet's refulgence ;  
Seek not in fruitless vigilance the rose-tree's  
Tardier offspring.  
Mere honest myrtle that alone is order'd,  
Me the mere myrtle decorates, as also  
Thee the prompt waiter to a jolly toper  
Hous'd in an arbour.'

The following passage is animated by an extraordinary degree of poetical enthusiasm.

" Jam nunc minaci murmure cornuum  
Perstringis aures ; jam litui strepunt ;  
Jam fulgor armorum fugaces  
Terret equos, equitumque vultus.  
Audire magnos jam videor duces  
Non indecoro pulvere sordidos ;  
Et cuncta terrarum subacta,  
Præter atrocem animum Catonis." Lib ii. Ode 1.

Mr. Smart has caught the spirit of the Roman poet, except in the concluding line.

' E'en now you make my tingling ear  
The din of martial trumpets hear ;  
Now clarions bray, and men in armour bright  
The routed horse and horsemen with their lightning fright.  
Now mighty captains I perceive,  
In clouds of glorious dust atchieve  
Eternal fame, and all the world their own,  
Save the ferocious fire of Cato's soul alone.'

Horace describes a scene of retirement in this beautiful manner :

" Quà pinus ingens albaque populus  
Umbram hospitalem consociare amant  
Ramis ; & obliquo laborat  
Lympha fugax trepidare rivo." Ode 3.

In this manner Mr. Smart :

‘ Where the tall pine, and poplar white,  
To form a social bow’r delight  
With blending boughs, and diligent to glide,  
The riv’let urges haste against its winding side.’

The word *trepidare* beautifully represents the quivering motion of a rivulet. Horace applies the same word to a flame, which curls, hovers, and trembles at the top. These images are lost in the translation.

Every reader of Horace knows how difficult it is to express his full meaning in English, and at the same time preserve a proper elegance of style. But this difficulty encreases if a translation is attempted in verse. In this case the most ingenious poet will sometimes be tempted to pervert the sense of the original, and sacrifice a sentiment for the sake of a rhyme. Thus our author ;

“ ——— Non, si malè nunc, & olim  
Sic erit : quondam citharâ tacentem  
Suscitât musam, neque semper arcum  
Tendit Apollo.” Lib. ii. Ode 10.

‘ If times are evil, by and by  
They shall be better——Phœbus plays  
At times upon his minstrelsy,  
Not always shoots his rays.’

Horace represents Apollo with a lyre, the symbol of good-humour, and a bow, the instrument of anger ; but the translator, because another word happened to furnish him with a more commodious rhyme, changes the sentiment, and makes the passage absurd as well as unpoetical.

“ Si fractus illabatur orbis,  
Impavidum ferient ruinæ.” Lib 3. Ode 3.

‘ ——— The universe might fall  
And not disturb his thoughts, or make him shrink *at all*.’  
Here the original is sublime, and the translation the reverse.

‘ O, quæ beatam diva tenes Cyprum, et  
Memphin carentem Sithoniâ nive,  
Regina, sublimi flagello——  
Tange Chloen semel arrogantem.” Ode 26.

*Carentem Sithoniâ nive* is not an unmeaning phrase, as some readers may imagine ; it signifies, with great propriety, that there was no *coldness* where Venus resides. Horace mentions the cold of Thrace, because Chloe was probably of that country : for, according to some editions, she is elsewhere called *Tbressa Chloa*.



*Chloe*. She seems, however, to have treated him with some kind of disdain; for in another ode he says, *Vitas binnuleo me similis Chloe*; and he sufficiently intimates that she was tyrannical, when he tells us, *Me Chloe REGIT*.

But observe his imbecillity! he solemnly invokes a goddess to punish the arrogance of this imperious lady. The stroke is, as it were, impending, and we are in pain for the fair criminal, when the lover instantly relents, and desires she may be—*tenderly treated: tange semel* \*.

The delicacy of this passage is by no means preserved in the following version.

‘ Yet, goddess, of rich Cyprus queen,  
And Memphis, where no snow is seen,  
Once gently, with thy long-extended whip  
Touch my coquettish Chloe, till you make her skip.’

The word *rich* can have no meaning in this place; we rather suppose that *beatam* signifies *happy*, alluding to the patronage of Venus. The conclusion of the fourth line is despicable.

Mr. Smart, however, in general, preserves the sense of his author, and sometimes breathes a true poetic spirit, of which take the following instance.

‘ *Quo me, Bacche, rapis, &c.*’ Lib 3. Ode 25.

‘ Bacchus, with thy spirit fraught,  
Whither, whither am I caught?  
To what groves and dens am driv’n,  
Quick with thought, all fresh from heav’n?  
In what grot shall I be found,  
While I endless praise resound,  
Cæsar to the milky way,  
And Jove’s synod to convey?  
Great and new, as yet unsung  
By another’s lyre or tongue,  
Will I speak—and so behave,  
As thy sleepless dames, that rave  
With enthusiastic face,  
Seeing Hebrus, seeing Thrace,  
And, where feet barbarian go,  
Rhodope so white with snow.  
How I love to lose my way,  
And the vastness to survey  
Of the rocks and deserts rude,  
With astonishment review’d!

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\* There is a remark to this purpose, by the same hand, in the Student, vol. i.

O of nymphs, that haunt the stream,  
 And thy priestesses supreme !  
 Who, when strengthen'd at thy call,  
 Can up-tear the ash-trees tall,  
 Nothing little, nothing low,  
 Nothing mortal will I show.  
 'Tis adventure—but 'tis sweet  
 Still to follow at thy feet,  
 Wherefoe'er you fix your shrine,  
 Crown'd with foliage of the vine.'

The satires and epistles of Horace have for the most part been translated into heroic verse. Our author thinks that this is a great absurdity, he has therefore made choice of a more familiar measure, as best agreeing with compositions which are professedly called conversation pieces. The following example may suffice.

' If any painter should design  
 A human visage, and subjoin  
 A horse's neck with plumage swoln,  
 And limbs from various creatures stol'n,  
 Until the figure, in th' event,  
 Which for a beauteous dame was meant,  
 At length most scandalously ends  
 In a black fish's tail—my friends !  
 Admitted to so strange a sight,  
 Wou'd not your laughter be outright.

' Believe me, Pisos, that a book  
 Will just like such a picture look,  
 Whose matter, like a sick man's dreams,  
 Is form'd of vanities and whims ;  
 Where such absurdities prevail,  
 You can make out nor head nor tail ;  
 The painters and the bards, 'tis true,  
 Claim licence as of both their due.  
 'Tis a concession that I make,  
 And hence excuse we give and take :  
 But not so largely as to coop  
 The tame and savage in a groupe,  
 And snakes with turtle-doves to mate,  
 And lambs with tigers copulate.

' In pompous proems, big with threat,  
 The usual pattern that is set,  
 Is that they place to make one stare,  
 A piece of patchwork full of glare.



As when the fane and sacred wood  
 Of Dian, or meand'ring flood,  
 In pleasant fields, or copious flow  
 Of Rhine, or many-colour'd bow,  
 Are all describ'd—but in this case  
 The foppish trump'ry had no place.  
 Perhaps a cypress you can draw—  
 But does that signify a straw,  
 If he that buys what you perform,  
 Was to be made as in a storm.  
 The potter had a jar begun;  
 Why nothing but a pipkin done?  
 In short, the subject what it will,  
 Be simple and consistent still.  
 Most of us—(I the fire address,  
 And each good son the fire express)  
 Are dup'd by things that seem aright:  
 I wou'd be brief with all my might,  
 And so become as dark as night!  
 He nerves and spirit must neglect,  
 Who strives to be extreme correct;  
 He's apt to swell, who wou'd be grand,  
 And he that dreads to leave the strand,  
 In terror of the fierce profound,  
 Is sure to run his ship aground:  
 And he that works a simple theme,  
 With monster, prodigy and dream,  
 Will paint the dolphin in the lawn,  
 While boars are upon ocean drawn;  
 A scape from error leads to vice,  
 If your discernment be not nice.  
 ' A sculptor near th' Emilian school,  
 Can *skill* to fashion with his tool  
 The nails, or flowing of the hair,  
 But not compleat the whole affair.  
 If I had any thing to write  
 I wou'd no more be such a wight,  
 Than I wou'd chuse black hair and eyes,  
 With nose of most portentous size.'

The translator has illustrated the first part of this epistle by a new and ingenious conjecture. 'Horace, he says, manifestly ridicules the *Metamorphoses* of Ovid, who was in high esteem at the court of Augustus for that work, which, however beautiful for music and painting, had nothing to recommend it to the judgment and taste of Horace, who well knew that the business of poetry is to express gratitude, reward me-

rit, and promote moral edification. The Metamorphoses are made up of incredible prodigies, and impossible transformations, ever shocking common sense, and seducing imagination into a wilderness of fruitless perplexities. Poetry and nature ought never to be set at a distance, but when a writer is summoned to such a task by real miracles and divine transcendency. When a new work is made, published, and is uncommonly successful in its propagation and applause amongst the people, it is too much the subject of common conversation, not to suspend the very idea of things, bearing an older date, unless they be revived by invidious comparisons or private connections. It was no small mortification to Horace, that this was the case with regard to his poems and those of Ovid—but to the proofs :

Humano capiti cervicem pictor equinam  
Jungere si velit, & varias inducere plumas  
Undique collatis membris : ut turpiter atrum  
Definat in piscem mulier formosa superne :  
Spectatum admissi risum teneatis, amici ?

These lines are in open contempt of Ovid, who has done all these extravagances to a tittle, in his fifth Book of the Metamorphoses. As for example :

Vobis, Acheloides, unde  
*Pluma, pedesque avium, cum virginis ora geratis ?*  
An quia cum legeret vernos Proserpina flores,  
In comitum numero mistæ, Sirenes, eratis ?  
Quam postquam toto frustra quæstistis in orbe ;  
Protinus ut vestram sentirent æquora curam,  
Possè super fluctus *alarum* insistere remis  
Optastis ; facilesque Deos habuistis ; & *artus*  
Vidistis *vestros* subitis flavescere *pennis* :  
Ne tamen ille canor mulcendas natus ad aures,  
Tantaque dos oris linguæ dependeret usum ;  
*Virginis vultus & vox humana* remansit.

Here you have got the feathers and limbs of birds, the virgin's face and the fish's-tail, which are inevitably implied by the Mermaids, with a pair of horses heads easily suggested to the fancy by an idea of Pluto's chariot, and the rape of Proserpine.

Inceptis *gravibus* plerumque & *magna professis*  
Purpureus, late qui splendeat, unus & alter  
Assuitur pannus—quum lucus & ara Dianæ—

And a little after :

— Pluvius describitur arcus.

Nothing

Nothing can be more solemn than the beginning of the *Metamorphoses*, where Ovid adjures the immortal Gods to assist his undertaking, for they themselves performed all those wonders—nam vos mutastis & illas—And as for the splendid patch-work, it means the whole chain of *Rhapsodies*, from one end of the book to the other.—But to go on—the fanè and sacred wood of Dian, &c. alludes to the following lines in the VII. book of the *Metamorphoses*;

Ibat ad antiquas Hecates Perseïdos aras  
Quas nemus umbrosus, secretaque sylva tegebant.

The rainbow, to this passage in the XI. book,

Induitur velamina mille colorum  
Iris, & arquato cælum curvamine signans  
Tecta petit jussi sub rupe latentia Regis.

But the next place I shall cite is so amazingly striking, that it is alone a sufficient key to the close discovery.

Qui variare cupit rem prodigialiter unam  
Delphinum sylvis appingit, fluctibus aprum.

If there be any obscurity or obliquity in the other instances, which I have cited to the argument, here is nothing but open assault in broad day-light.

Mirantur sub aquâ lucos, urbesque, domosque  
Nereides : sylvasque tenent delphines & altis  
Incursum ramis, agitataque robora pulsan.  
Nat lupus inter oves : fulvos vehit unda leones :  
Unda vehit tigres, nec vires fulminis apro,  
Crura nec ablato profunt velocia cervo.

In this reprehension however (to use a homely phrase) Horace gives himself a slap of the face ; for he does much the same thing in the second ode of the first book, at the third stanza, and the truth of the Deluge (which Ovid was nearer to knowing than Horace) being admitted, there is no absurdity in these passages at all —

Over and above all that has been advanced to strengthen my position, there are yet two remarkable things worth attending to : first, that Horace despised elegy in general on Ovid's account, though the epistles are very excellent, and though he had a very great affection for Tibullus, Ovid's master.

Quis tamen exiguos elegos emiserit author,  
Grammatici certant, & adhuc sub judice lis est.



The next is a sneer even to the description of Ovid's person,

—Hunc ego me, si quid componere curem,  
Non magis esse velim, quam *prævo* vivere *naſo*  
Spectandum *nigris oculis, nigroque capillo.*

Every school-boy will tell us, why Ovid's parents called him *Naso*; and he himself informs us that he had black hair, which is usually (I suppose) accompanied with black eyes.

Jam mea cygneas imitantur tempora plumas,  
Inficit & *nigras* alba senecta comas.

After all, we must admit that Horace was rather too hard upon Ovid, who, though his inferior with regard to some things, was altogether a better man in others, and his works, with all their defects, have justly intitled him to the *praise*, as his hardships have in a manner endeared him, to the *affection* of posterity.

‘Bishop Atterbury, in a little fugitive piece, that I have seen, takes occasion to make complaint of Virgil's want of gratitude to Horace (who had celebrated him very frequently) in refusing a place for his panegyric in every part of his works, Horace is a debtor to the pen of Ovid in this article.

Et tenuit nostras numerosus Horatius aures,  
Dum ferit Ausoniâ carmina culta lyrâ.

This compliment would have been returned by Horace, one of the most thankful men that ever lived (if by the bye it was written in his life-time) had he not, according to our hypothesis, entertained a most extraordinary contempt, both for his writings and himself.’—

To the second volume the editor has subjoined Mr. Pope's Ode on St. Cecilia's day, with his own elegant translation of that poem, which was published at Cambridge 1743, and procured him the honour of a very handsome letter of thanks from that celebrated author. He has likewise enriched this edition with the chronological synopsis of Rodellius, together with the life of Horace, and an essay on the pedigree of Mæcenus by the same hand. The notes are few and short, the author apprehending that his prose interpretation, being as much as possible clear and explanatory, in a great measure precluded the necessity of annotations.

With regard to the original text, he has in general followed the edition of Mr. Bond, which, he says, is much admired for its accuracy among scholars abroad.

He has omitted, or given an inoffensive turn to all those passages which have a tendency to suggest immodest ideas; tho' he has not been so extremely scrupulous in this point, as some supercilious

supercilious and unmerciful editors of Horace, who have expunged seventeen of the odes and epodes, besides many passages in others which they thought exceptionable.

III. *Observations and Inquiries relating to various Parts of ancient History; containing Dissertations on the Wind Euroclydon, and on the Island Melite, together with an Account of Egypt in its most early State, and of the Shepherd Kings: Wherein the Time of their coming, the Province which they particularly possessed, and to which the Israelites afterwards succeeded, is endeavoured to be stated. The whole calculated to throw Light on the History of that ancient Kingdom, as well as on the Histories of the Assyrians, Chaldeans, Babylonians, Edomites, and other Nations.* By Jacob Bryant. 4to. Pr. 16s. T. Payne.

THE learned author of these Observations may be considered as the reviver of a sect, which, about a century ago, distinguished themselves by their researches into antiquity. Modern times have produced few publications equal to the recondite erudition which this contains; but, like virtue, learning is its own reward; for we are afraid that the severe, abstruse appearance of this gentleman's favourite topics will make but few converts to studies which stand, almost, unconnected with any other part of literature.

Mr. Bryant, with great modesty, though with well grounded resolution, attacks three respectable names in learning, Bochart, Grotius, and Bentley, on account of the word *Euroclydon*, the name of a wind mention'd in the 14th verse of the 27th chapter of the Acts of the Apostles. The three venerable critics we have mentioned, but Bentley particularly, suppose, that the word *Euroclydon* is a misnomer, and ought to be read *Euroaquilo*. We shall not enter into any discussion of the sea-terms by which Bentley supports his emendation, though we are of opinion, with this author, that it is not right to deviate from the original text, and admit of any alteration, merely because a word is new to us. St. Paul was in a ship of Alexandria, then the most trading city in the world; and, according to Mr. Bryant, Dr. Bentley's capital mistake lies in supposing the ship to have been navigated by Romans instead of Greeks, who very probably had many cant words, or technical terms in their profession, which are now quite unknown to us. This observation must appear just to any one who is the least acquainted with sea-language. In short, Mr. Bryant, by a variety of curious criticisms, has, we think, unanswerably demolished Bentley's emendation, and saved the present reading.

Having

Having said thus much, we must, with all due deference, be of opinion, that neither this writer, nor any of his antagonists, have had much experience in sea-affairs. Euroclydon is plainly a compound word, signifying the wind and the waves. Now there is not a passenger who is used to sail from London-bridge to Vauxhall, who does not know there is always an unusual, and sometimes dangerous, swell in the river, when the wind and current meet. Might not the Alexandrians, or whoever coin'd the word, have some allusion to this phenomenon, which we suppose is the same in the Adriatic as on the Thames? We mention this, however, with great diffidence, as the truth of the conjecture depends upon experience only.

The next subject our author enters upon, is the situation of the island Melita, which is mentioned in the last chapter of the Acts of the Apostles. There can be no doubt that this island is seated in the Adriatic; but the question is, which is the sea called Adria or Adriatic; and what island can be found in that sea mentioned by such a name? Our author is of opinion, that the Melita here mentioned is not Malta, and in this he differs from Grotius, Cluver, Beza, Bentley, and from Bochart, that curious, indefatigable, and particularly learned man.

'The Adriatic sea (says Mr. Bryant) is that large gulf that lies between Italy and the ancient Illyria, and retains its name to this day. And as to the island we are in quest of, there was one in that sea called Melite, which is taken notice of under that name by the best geographical writers. Scylax Caryandensis, enumerating the islands of that sea, speaks of Melite very particularly; placing it not far from the river Naro and the neighbouring Isthmus, in the district of the Nestiæans, who were an Illyrian nation. Πριν επι τον Ναρωνα ποταμον παραπλευσαι, πολλη χωρα ανηκει σφοδρα εις θαλασσαν και νηος της παραλιας χωρας εγγυς, η ονομα Μελιτη. He says it was twenty stadia from Corcyra Melæna, or the black Corcyra. Agathemerus taking notice of Melite and the adjacent islands, mentions them in this order: Εισι δε και εν τω Αδρια νηοι παρα την Ιλλυριδα, των επισημοτεραι Ισση, και η Μελαινα Κορκυρα, και Φαρος και Μελιτη. Ptolemy calls them Dalmatian islands, and enumerates them thus: Ισσα, Τραγουριον και πολις, Φαρια και πολις, Κορκυρα η μελαινα, Μελιτινη νηος. They are likewise spoken of by Pliny, who mentions Brattia and Issa; and says, *Ab his Corcyra, Melæna cognominata, cum Cnidiorum oppido, distat XXV. M. passuum; inter quam et Illyricum Melita, unde catulos Melitæos appellari Callimachus auctor est.* It is mentioned by Antoninus in his *Itinerarium maritimum*. From these authorities we find that Melite was an Illyrian island in the Adriatic sea, in the province of the Nestiæans; and that  
it



it lay between Corcyra Nigra and the main land, very near the river Naro and the Isthmus above it. It was call'd by the ancients Melite, Melitene, and Meliteusa; at this day Melede, and by the Sclavonians, Mleet; and is in the jurisdiction of Ragusa. This was the place to which Agefilaus the father of Oppian, the poet, was banished by Severus; upon a notion that he had not shewn that emperor proper respect. His son attended him during his confinement, and in that interval compos'd his Halieutics and Cynegetics, which some years after he carried to Rome. They gained him great reputation, especially with Caracalla, the succeeding emperor; who, together with the empress Julia Domna his mother, was complimented in these poems. The author was ordered to ask any gratuity: but he only requested his father's enlargement. This was immediately granted; and he was honoured with a piece of gold for every verse besides. As to the Catuli Melitenses mentioned by Callimachus, they are by some ascribed to Malta; but it is a mistake. These dogs were an Illyrian breed; and very common in Magna Græcia, and those places that had any correspondence with the Greek colonies in the Adriatic: but, of all others, they were in greatest esteem among the Sybarites, the most languid and indolent people upon earth; who made these animals attend them to the baths, carrying in their mouths the little implements for bathing.

This indefatigable author has given us, from the Florentine Museum, the figure of one of these dogs carrying one of his lazy, lounging masters bathing apparatus in his mouth.

Mr. Bryant supposes, that Bochart has failed in proving Malta to be an Adriatic island. He thinks that the authorities he makes use of, are not pertinent to his purpose; that what Ovid and Tibullus says, is undeserving notice; that Philostratus and Pausanias go but half way; and that Procopius, Orosius, and Æthicus, who are Bochart's chief authorities, are incompetent evidences; because they lived four or five hundred years after the time of the voyage, and are flatly contradicted by Polybius, Diodorus, Strabo, and Pliny; authors of much greater antiquity, credit, and, in a manner, coeval with the apostle.

Our author then enters into a minute examination of Bochart's opinion, and strengthens his own assertions with most unexceptionable authorities, which will not admit of any quotations. 'Modern travellers (says he) report of Malta, that it harbours no serpents; a blessing, we are told, bequeathed to the island by St. Paul at his departure. Cluver seems to build much upon this; though he mentions the same circumstance of other places, such as Galata and Ebusus, where the Apostle never

never was. It is very certain that many islands of small extent, and removed far from the continent, are free from venomous creatures. If this be true of Malta, what they bring as a test of the Apostle's having been upon the island, is a proof to me that he never was there. As there are no serpents now, my conclusion is, that there never were any: consequently, it could not be the place where St. Paul exhibited the miracle. Thus we find that opposite and contradictory inferences are made from the same principles.'

Mr. Bryant's inference, that because there are no serpents now in the island of Malta, it could not be the place in which St. Paul exhibited the miracle, is, we think, not quite conclusive. Nothing is more certain, than that Great Britain was formerly over-run with wolves, and part of it with wild boars; but we believe it would be as impossible at this time to produce a British wolf or wild boar, as a Maltese viper. But setting aside all consideration of the fact, whether Malta does or does not produce serpents, we are strongly of opinion that Mr. Bryant's supposition, that it never did produce them, is expressly confuted by the words of the apostle's own narrative, supposing Malta to be the place where he landed. Nay, it appears as if vipers had been very frequent among those barbarians. Had it been otherwise, how did they know that the animal which fastened upon St. Paul's hand was a serpent? How were they sensible that the effect of a serpent's bite was to make the party swell, and fall down dead suddenly? and why were they surprized that the apostle received no harm? We are sorry we have not room to do justice to the author's learning, and his preciseness of reasoning in other matters, by which he unanswerably establishes the point he contends for, that the Melita here spoken of was an Illyrian island.

Next follow Mr. Bryant's 'Observations upon the antient history of Egypt, and the nations that were connected with it; wherein an account is given of the shepherd-kings and the Israelites, and the place where they both resided is determined.' These observations, intended by our author to remove in some degree the errors and difficulties attending the chronology and geography of that kingdom, are ushered in with a preliminary discourse, which, like the introductions of Sallust, would be equally proper for any other historical and critical work; for they contain only some general but severe strictures on the laws of evidence, the method of investigating truth, and the presumptuous ignorance of certain writers. The first author he encounters and defeats is the ingenious Lakemacher, who supposes



poses Zoan to be the place of Pharaoh's residence, and places it in the Pelusiatic branch of the Nile, towards the bottom; and as Goshen is supposed to be near the residence of Pharaoh, it is placed to the east both of Tanis and the river in Arabia, in a spot opposite to them. Mr. Bryant thinks the principles upon which Lakemacher proceeds are fundamentally wrong, and gives his reasons why he believes that the spot which he has allotted for Goshen, never was habitable. His arguments are of too great a length to be inserted here; but though we agree with him in the main, we can by no means think that modern authorities upon that subject are conclusive, because nothing is more certain, than that the face of nature in many parts of the globe is entirely altered, and that many portions of territory which formerly contained many palaces, are now deserts; witness Tadmor, the Campagna di Roma, Palestine, and many other places renowned in history as beautiful and fertile, but are now the reverse. We therefore cannot admit Baumgarten, who travelled in the year 1507, nor Sandys, who wrote after him, as evidences for the state of Egypt, Arabia, or Palestine, while the Israelites inhabited Goshen.

Mr. Bryant afterwards examines the opinion of Mr. Sale, who he says has exhibited in his writings much oriental reading, and who is of opinion that Goshen was situated between the Red Sea and the Nile, upon the borders of Canaan, not far from On or Hierapolis. Our author, after having confuted Mr. Sale's opinion, and that of the learned editor of Benjamin de Tudela, on this subject, proceeds to our very learned countryman Marsham, who places Goshen in the lower parts of Egypt, the nearest to Arabia and Syria. Mr. Bryant shews, that the text of scripture upon which this is founded, is not fairly expressed by Marsham, and that the scripture does not say that Joseph met his father at Goshen, when he was coming from Canaan, but that they met together, not in a direct line, but in an acute angle. In this observation we think Mr. Bryant reasons very fairly, and that the learned Marsham did commit a slip in his translation, for which he is castigated, but perhaps too severely, by our author. Mr. Bayle, who copies Marsham, by placing Goshen in the Lower Egypt, comes next under our author's ferula, as does Perizonius, who places it at Zoan or Tanis, or the fields of Zoan. The principal evidence for the opinion of Perizonius is the passages of scripture, where God is said to have done "marvellous things in the sight of their fathers in the land of Egypt, in the field of Zoan." And again; "They remembered not his hand—how he had wrought his signs in Egypt, and his wonders in the field of Zoan." Mr.

Bryant



Bryant thinks that these texts are but slight evidences to determine the habitation of the Israelites. He does not admit with Bochart, and some of the fathers, that Zoan and Tanis are the same, and has animadverted upon other passages of his hypotheses. He concludes with saying, that the reasoning of that author is as unfair as the grounds he proceeds upon are untrue, and that both are unworthy of him. Cellarius falls likewise under our author's censure, for placing Goshen in the neighbourhood of the city On or Heliopolis.

The situation assigned by the authors of the Septuagint for Goshen is Heroopolis, and is more extravagant, according to our author, than any which has been yet thought of. Mr. Bryant then proceeds to enquire what was Egypt, and obliquely censures Dr. Shaw's method of investigation, who determines the land of Goshen by the place of residence of Pharaoh; and Pharaoh's residence by the flight of grasshoppers. Before he enters into an investigation of this subject, he treats of the causes whence many errors have arisen in inquiries made into antient history, and gives us a short account of the geography of Egypt. He thinks, that all to the east of Lower Egypt was a desert, without provinces or cities; but, as we have already hinted, this opinion, so far as it rests upon modern appearances, is very disputable; and even Mr. Bryant himself believes that the face of the country has been subject to vast alterations. Egypt, according to him, was one of the most antient and most extensive kingdoms from its commencement; and we cannot have a greater proof of its riches than the money left by the first Ptolemy in his treasury, which amounted to above a hundred and ninety-one millions, and is above thirty millions more than would be sufficient to pay all our national debt. The country was divided into nomes, which, according to Epiphanius, was the territory belonging to every city, and amounted in Egypt to the incredible number of thirty thousand.

The country called Delta, from its resemblance to the shape of that letter, was a triangle, the basis of which is formed by the sea, and its sides by the Pelusiac and Canobic branches of the Nile, and makes a considerable figure in this disquisition. Egypt (according to our author) contained two cities of the name of Heliopolis, one situated in the Lower Egypt, and the capital of a district, and the other, a city to the east of the Nile in Arabia. The latter was unknown to Herodotus, which has introduced great uncertainty in the geography of Egypt. Mr. Bryant makes some very pertinent observations concerning the universality of language in antient times, and mentions the canal of Phaccusa, which was an amazing work, reaching above an hundred miles, carried on with immense labour and  
expence,

expenditure, and said to have cost the lives of an hundred and twenty thousand persons. In short, it was a communication between the Nile and the Red Sea.

Our author next treats of the temple of Onias, called Heliopolis, which, he says, was a Mediterranean city, contrary to what many learned men have asserted. We are sincerely sorry our limits will not permit us to quote this gentleman's very ingenious conjectures on this subject, many of which are highly curious, and interesting to literature, especially his strictures upon Josephus the Jewish historian, with regard to Onias the builder of the Jewish temple in Egypt. All his speculations on this head tend to prove, there were no provinces of Lower Egypt to the east of the Nile (meaning, we suppose, the Pelusiac branch of it). At last, he comes to the point in question, which is, that the Arabian provinces, mentioned by ancient writers as belonging to Egypt, were so called from the Arabian Shepherds, who had formerly settled in those parts, and held them for many years. The Arabian nomes (continues he) are nothing more than the land of Goshen, called by the Seventy *Τεσσαρτης Αραβιας*. We are afterwards entertained with a curious quotation from Manetho, concerning the origin of those shepherds and their kings, who rendered all the Upper and Lower Egypt tributary, and the whole body of whose subjects were called the Royal Shepherds. Mr. Bryant then treats of the evidences still remaining to illustrate those early occurrences, and proves, that the Arabian shepherds were distinct from the Israelites, and prior to them. He gives us the state of Egypt at the departure of the Arabian shepherds, and some farther account of that people, who had first migrated from Babylonia. They were in possession of Egypt for five hundred years. After their expulsion from thence, they were afraid to march towards Assyria; and there is great reason to think that they took up their residence among the Amalekites, and the sons of Caphtor in Philistia, and among the nations upon the Red Sea, from whence they extended themselves to the remoter parts of Arabia. These shepherds, we perceive, were called Cuseans, and Mr. Bryant has given us an account of some attempts they made upon Egypt after they had left it; with a dissertation upon the Edomites and Philistines, and a farther account of the places to which the shepherds retreated. This publication, which is illustrated by some very useful maps, is closed with additional remarks concerning the names of persons, places, and other circumstances, that tend to explain or confirm the preceding part of his work.

Upon the whole, this writer is a complete master of the abstruse subjects he has undertaken to discuss. He is rational in his

his criticisms, accurate in his observations, precise in his reasoning, and fair in his conclusions. We therefore heartily congratulate the public of England, that in this feeble state of learning, a writer has appeared whose performance must give foreigners the highest idea of English erudition; and prove that the scholars of this kingdom are no more asleep than her soldiers were at the commencement of the late war, and that, when roused, they can execute wonders.

We cannot conclude this article without returning, in the name of literature, our thanks to the most noble personage, whose benevolence and favour gave the author the ease and retirement which enabled him to execute this work. May his generosity be daily imitated! and may his example be daily productive of the like publications!

*IV. Philosophical Transactions; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LVI. For the Year 1766. 4to. Pr. 10s. Davis and Reymers.*

THE manner in which we reviewed the last volume of these Transactions, having given general satisfaction to our readers, we shall adopt the same method in criticising the present publication.

Article I. ‘Observations of the eclipse of the sun on the 16th of August, 1765, made at Colombes, near Paris, at the observatory of the marquis of Courtenvaux. By M. Messier, astronomer, Fellow of the Royal Society in London, and Member of the Society of Sciences in Holland; translated from the French by Matthew Maty, M. D. Sec. R. S.’

This article contains an account of the beginning, duration, and magnitude of the eclipse.

Art. II. ‘Remarks on the Palmyrene inscription at Teive. In a letter, to the rev. Thomas Birch, D. D. secretary to the Royal Society, from the rev. John Swinton, B. D. F. R. S. Member of the Academy Degli Apatisti at Florence, and of the Etruscan Academy of Cortona in Tuscany.’

This inscription is copied from the stone, now in the possession of the earl of Belborough, and is different from that which had been inaccurately taken by Sig. Pietro della Valle, and published in the Philosophical Transactions. The inscription is grav’d both in Hebrew and Greek characters, and, translated into Latin, is

‘Jovi, fulminatori, in æternum sit reverentia — Opcri-  
mentum et lectum ei dedicavit Agathengelus.’

• T •



“ To Jupiter, the thunderer, for ever be reverence. —  
Agathangelus dedicated to him this covered bed.”

Mr. Swinton has added critical remarks in explanation of the words of the Hebrew inscription; and repeats, from the authority of these two inscriptions, what he had formerly evinced, namely, that Baal, the great Divinity of Syria and Phœnicia, answered to the ΖΕΥΣ of the Greeks, and the Jupiter of the Latins.

Art. III. ‘ A letter to William Heberden, M. D. fellow of the Royal College of Physicians in London, and of the Royal Society, from Daniel Peter Layard, M. D. &c. giving an account of the Somersham water, in the county of Huntingdon; and transmitting a letter from Michael Morris, M. D. &c. to Dr. Layard, on the same subject.’

It appears from a variety of experiments mentioned in these letters, that the Somersham is a chalybeate water, strongly impregnated with the vitriol of iron and allum, and containing some calcareous earth, selenites, and salt. The Somersham water, drank at the spring, is cool, pungent, and of an austere, sharp, astringent, ferrugineous taste, somewhat inky, but not in the least disagreeable; when carried to any distance, it loses a little of its pungency, by its suffering a decomposition; but carefully bottled under water, and then well corked, covering, afterwards, the corks closely with rosin and wax, the water preserves its briskness and volatility a long while; and provided the bottle be kept corked, though half the water may have been drawn out, yet, after keeping it months, nay, many years, it will still preserve its iron principle, so as to turn, with galls, purple, or dark blue.

Art. IV. ‘ Account of an inedited coin of the empress Crispina. By the Rev. John Swinton, B. D. F. R. S.’

This medal is nearly of the size of the middle Roman brass, and tolerably well preserved: but the workmanship is somewhat rude, and favours sufficiently both of the age and the remote province in which it first appeared. On one side is exhibited the head of Crispina, wife of the emperor Commodus, attended by the Greek legend ΚΡΙΣΠΙΝΑ ΣΕΒΑΚΤΗ, Crispina Augusta; and on the reverse, two human figures, one sitting in a chair, with a lance in the left hand, and the other standing at its side, present themselves to our view. They are both surrounded by the inscription ΔΑΡΔΑΝΟΓΕΝΝΩΝ, Dardanoffenorum, or Dardanoffensium; which evidently points at the inhabitants of some ancient town. As there is no mention in any ancient writer of such a town as Dardanoffa, it is difficult to determine precisely where it was situated: but there is much reason to imagine, that it is the same with what the

transcribers of Ptolemy have converted into Daranissa. This coin, therefore, was struck at Dardanossa, or Daranissa, which seems to have been a town situated in Sophene, a province of the Greater Armenia, in the reign of the emperor Commodus, where the Roman power, at that time, prevailed. And this is consonant to the faith of history: for we find in Dio, Lucian, and Jamblichus, that the conquest of Armenia was effected, after the reduction of Artaxata, by Statius Priscus, not many years before Commodus ascended the imperial throne.

Art. V. 'Observations of the eclipse of the sun, of August 16, 1765, made at Leyden, by professor Lulofs, F. R. S. to Charles Morton, M. D. Sec. R. S.'

Art. VI. 'A letter from James Parsons, M. D. F. R. S. to the earl of Morton, president of the Royal Society; on the double horns of the Rhinoceros.'

What renders this subject the more interesting is, that by knowing there is a species of this animal in Africa, having always a double horn upon the nose, Martial's reading is supported against the criticism of Bochart, who changed the true text of that poet, in an epigram upon the strength of this animal. For, speaking of an exhibition of wild beasts, which had been given by Domitian, the poet says, the Rhinoceros tossed up a heavy bear with his double horn:

'Namque gravem gemino cornu sic extulit ursum.'

But as Bochart knew nothing of a double horn, he changed this line both in reading and sense, thus:

'Namque gravi geminum cornu sic extulit eorum;'

as if two wild bulls were tossed up into the air by the strong horn of the Rhinoceros.

Art. VII. 'Extract from two letters, from the Rev. Mr. W. Borlase, of Ludgvan, in Cornwall, F. R. S. to Emanuel Mendes da Costa, Librarian to the Royal Society.'

These letters give an account of the discovery of native tin, the existence of which mineral has been denied by all ancient and modern writers. But to ascertain the reality of the metal, Mr. Mendes da Costa has made the following experiments with it, by which it is fully confirmed to be pure tin.

1. It is perfectly ductile and malleable; and, bent between the teeth, gives the same crackling noise as tin always does.

2. In an open fire it melts easily, calcines on the surface, and smokes somewhat; forced in a stronger fire, with borax, it detonates with small phosphorescent sparks, which is a property of pure tin.

3. It is only corroded to a white calx in spirit of nitre, and oil of tartar *per deliquium* being added to the solution, not any thing was precipitated.

Art. VIII. ' A letter from Edward Wortley Montagu, Esq; F. R. S. to William Watson, M. D. F. R. S. containing an account of his journey from Cairo, in Egypt, to the Written Mountains, in the desert of Sinai.'

Were it possible, at this great distance of time, to elucidate the memorials of Israelitish antiquity, we might expect to have our curiosity fully gratified by the observations of this ingenious and learned gentleman in the course of his progress. But many objects must be obliterated in such a vast succession of ages; and many apparent vestiges of distant transactions have, perhaps, been counterfeited, to supply the place of original curiosities, in a country so much resorted to, through veneration for the antiquities of sacred writ.

Concerning the characters on the Written Mountains, as they are called, the author is of opinion, that they are not the work of the Israelites; because they are interspersed with figures of men and beasts: for he thinks that Moses would not have permitted them to engrave images so immediately after he had received the second commandment. Had they been written by the Mahometans, he thinks it probable, that they would have had some resemblance to some sorts of the Cuphic characters, which were those used in the Arabic language, before the introduction of the present Arabic letters. He is inclined to imagine they are Hebrew characters, used by the Jews about the beginning of the Christian æra: though he confesses it seems much easier to say what these inscriptions are not, than what they really are.

Art. IX. ' A discovery, with observations, of two new comets in the Marine Observatory at Paris, by M. Messier, F. R. S. &c. translated from the French, by M. Maty, M. D. Sec. R. S.'

From the observations on the comet, March 8th, 1766, Mr. Pingré has computed the elements of its orbit, as follows:

	S.	°	′	″
Place of the ascending node ☊	8	4	16	50
Inclination of the orbit	—	40	50	20
Place of the perihelium	—	4	23	15 25
Logarithm of the perihelion distance		9.703570		

The comet passed its perihelion the 17th of February, at 8<sup>h</sup> 50′, mean time, at the meridian of Paris.

The motion of the comet was retrograde.

From the observations on the comet of the 8th of April, 1766, Mr. Pingré has calculated the elements of it thus; but



he acknowledges that they are not so certain and accurate as those of the first.

	S.	°	'	"
Place of the ascending node	1	17	22	19
Inclination of the orbit	—	8	18	45
Place of the perihelion	6	26	5	13
Perihelion distance	—	0.636825		
Logarithm of the perihelion distance		9.804020		

It passed the perihelion, April 17, 0<sup>h</sup> 26' 13" mean time, at the meridian of Paris.

The motion of this comet was direct.

Art. X. 'A letter from Mr. Alexander Brice, to the earl of Morton, giving an account of a comet, seen by him.'

He observed this comet on the nights of the 9th and 10th of April, 1766. It began to appear at half an hour after 8 o'clock, and set 25 minutes after nine. The tail was very visible to the naked eye; but the nucleus could not be seen without a telescope, through which it appeared very distinctly, like a star of the 4th or 5th magnitude. It was surrounded with a gleam of light, like what is seen round the stars in Orion's sword, commonly called Janua Cœli. The tail stretched upwards, and inclined to the west; and was about four degrees long. The comet, when setting, was 37 degrees to the north of due west, and 13 degrees more northerly than the Pleiades, below them, but in the same tract.

Art. XI. 'A report concerning the microscope-glasses sent as a present to the Royal Society by Father di Torre, of Naples, and referred to the examination of Mr. Baker, F. R. S.'

These microscopes are globules of glass, formed over a lamp, and placed in cells of brass, adapted to Wilson's microscope. The globules are wonderfully small: the largest being in diameter only two Paris points, and said to magnify the diameter of an object 640 times: the second is the size of one Paris point, magnifying the diameter of an object 1280 times; and the third is so extremely minute, as to be no more than one half of a Paris point, or the 144th part of an inch in diameter, and is said to magnify the diameter of an object 2560 times.

These glasses afford an instance of a most ingenious and patient exertion of dexterity to restore the use of magnifying globules, which have been long laid aside, on account of the disadvantages that attend them, and deserve to be regarded more as matters of curiosity than of use. As the focus of a glass globule is at the distance of  $\frac{1}{4}$ th of its diameter, it is with the utmost difficulty that globules so minute as these, can be employed

ployed to any purpose. For instance, the focus of that globe whose diameter is but one half of a Paris point (or the 144th part of an inch), is no farther from the object to be examined, than the 576th part of an inch. In attempting to find this focus, it is scarce possible to avoid touching the object with the glass, if it be not placed between the lamina of talc or isinglass; and if so placed, even the thinnest talc bears a considerable proportion to the 576th part of an inch, and will prove an insurmountable obstacle to the seeing any object, unless by some very happy accident.

Art. XII. 'De Veneris transitu, per discum Solis, A. 1761, d. 6 Junii, Auctore F. Mallet, astronomo regis Upsal.'

The account of this phenomenon is too prolix to be inserted.

Art. XIII. 'A hepatitis, with unfavourable symptoms, treated by Robert Smith, surgeon, at Edinburgh, now at Leicester.'

The substance of this article is, that a woman about twenty-six, had a large tumour in the anterior part of the liver, attended with a fever: on the concurrence of the physician, the tumour was opened, and there issued from it a copious discharge, which was, at first, purulent, and afterwards glutinous, resembling the white of an egg. By injections, composed of decoct. ficuum, & rad. alth. wherein was dissolved bals. capiv. by calomel, when the fever was abated, and the use of the cort. Peruv. the patient was restored to health in the space of about ten weeks.

Art. XIV. 'Experiments on the Peruvian bark, by Arthur Lee, M. D.'

These experiments relate to the pharmaceutic treatment of the bark; and if made with sufficient accuracy, it might be concluded from them, that spirit of wine dissolves not only the resinous, but the gummy part of that medicine, more powerfully than water; and that the prolongation of the infusion to three days, in making the tincture of the bark, is unnecessary; since the menstruum appears to be as fully impregnated after one day's infusion, as after three.

Art. XV. 'Novorum quorundam in re electrica experimentorum specimen, quod Regiæ Londinensi Societati mittebat Joannes Baptista Beccaria, R. S. Soc. &c.'

To understand the process in these experiments, the use of plates would be necessary: but with regard to the author's theory, it is his opinion, that electric bodies act mutually upon each other.

Art. XVI. Proposal of a method for measuring degrees of longitude upon parallels of the equator, by J. Michell, B. D. F. R. S.'

This proposal cannot be rendered intelligible without plates.

Art. XVII. 'Observationes de ascaridibus & cucurbitinis, & potissimum de tænia, tam humana quam leporina.'

Various have been the opinions of authors concerning the nature of those worms which are found in the human body; such as the ascarides, cucurbitini, and tæniæ: some imagining that these last were composed of several ascarides joined together; others, that they consist of a collection of the cucurbitini; while some have maintained that the tæniæ are different from both the other kinds, and form originally a distinct species. To this opinion, the author of these observations has acceded.

Art. XVIII. 'An account of an uncommon large hernia, in a letter from Dr. George Carlisle, to the Right Rev. the Lord Bishop of Carlisle. F. R. S.'

The person who had this prodigious hernia, was an out-pensioner of Chelsea, near eighty, and had borne it above fifty years. It encreased to so great a bulk, that, a year before his death, it measured, from the os pubis to the most depending point, 15 inches; its greatest breadth, while it lay supported by the thighs,  $17\frac{1}{2}$  inches; and its greatest circumference 34 inches.

Art. XIX. 'Three papers, containing experiments on factitious air, by the Hon. Henry Cavendish, F. R. S.'

The chief part of the process in these ingenious experiments, could not be clearly comprehended without the assistance of plates.

Art. XX. 'A farther account of the Polish cochineal: from Dr. Wolfe, of Warsaw. Communicated by Henry Baker, F. R. S.'

This article mentions nothing more than that Dr. Wolfe has transmitted to Mr. Baker, pictures of the male and female of these insects; together with a description of the polygonum minus of Caspar Bauhine, or feleranthus perennis of Linnæus, which is the plant, adhering to the roots of which this insect is chiefly found in Podolia and the Ukrain. As this plant is common in England, as well as the potentilla and fragraria, at the roots of which these insects are likewise found, it is to be wished, that such gentlemen as have opportunity, would seek for them in the months of June, July, and August; the time they seek for, and collect them in the above-mentioned countries.

Art. XXI. 'Some further intelligence relating to the Jaculator fish, mentioned in the Philosophical Transactions for 1764, from Mr. Hommel, at Batavia.'



When the Jaculator fish intends to catch a fly, or any other insect, which is seen at a distance, it approaches very slowly and cautiously, and comes, as much as possible, perpendicularly under the object: then the body being put in an oblique situation, and the mouth and eyes being near the surface of the water, the Jaculator stays a moment quite immoveable, having its eyes directly fixed on the insect, and then begins to shoot, without ever shewing its mouth above the surface of the water, out of which the single drop, shot at the object, seems to rise.

Art. XXII. ‘An account of an amphibious Bipes; by John Ellis, Esq; F. R. S.

This creature appears to be a new genus, not yet taken notice of by naturalists. The following is the copy of a letter from Dr. Linnæus concerning it.

“I received Dr. Garden’s very rare two-footed animal with gills and lungs. The animal is, probably, the larva of some kind of lacerta, which I very much desire that he will particularly enquire into. If it does not undergo a change, it belongs to the order of Nantes, which have both lungs and gills; and if so, it must be a new and very distinct genus, and should most properly have the name of Siren. I cannot possibly describe to you how much this two-footed animal has exercised my thoughts; if it is a larva, he will, no doubt, find some of them with four feet. It is not an easy matter to reconcile it to the larva of the lizard tribe, its fingers being furnished with claws; all the larvas of lizards, that I know, are without them (*digitis muticis*). Then, also, the bronchiæ, or gills, are not to be met with in the aquatic salamanders, which are, probably, the larvas of lizards. Further, the croaking noise it makes, does not agree with the larvas of these animals; nor does the situation of the anus. So that there is no creature that ever I saw, that I long so much to be convinced of the truth, as what this will certainly turn out to be.”

Art. XXIII. ‘Observations upon animals, commonly called amphibious, by authors. Presented by Dr. Parsons, F. R. S.’

The whole scope of these observations is to shew, that though several animals are denominated amphibious; yet some of them cannot live long under water, nor others on land.

Art. XXIV. ‘An account of some peculiar advantages in the structure of the asperæ arteriæ, or wind pipes, of several birds, and in the land-tortoise.’

The birds mentioned in this article, are, the wild swan, column, feras, crane, Indian cock, and demoiselle; all of which are remarkable for a plication of the aspera arteria. It is probable, that this formation of the wind-pipe in those birds, is

intended to enable them to procure a longer retention of the inspired air, as they are obliged to remain for some time immersed in water, when they seek their food. It is much to be questioned whether these birds sing: but if they do, the length of the pipe contributes nothing towards it; it is the glottis which forms the voice, and modulates it, whether the pipe be long or short: besides, none of the song, or speaking-birds have any flexion in their pipes.

The land tortoise has likewise two volutions in its aspera arteria, intended, probably, to contain a greater portion of air than ordinary, while he is under ground in winter.

Art. XXV. 'A letter from Mr. William Mountayne, F. R. S. to the earl of Morton, containing some observations on the variation of the magnetic needle, made on board the Montagu man of war, in the years 1760, 1761, and 1762, by Mr. David Ross, surgeon.'

This article contains a table of the variation of the magnetic needle, which we think unnecessary to insert.

Art. XXVI. 'A letter to the president of the Royal Society, containing a new manner of measuring the velocity of wind, and an experiment to ascertain to what quantity of water a fall of snow is equal.'

The method here proposed for measuring the velocity of wind, is by the motion of a cloud, or its shadow over the surface of the earth. But though this contrivance may seem ingenious and natural, it is more fanciful than just. For while the spectator views the shadows obliquely, and not in a direction parallel to the rays of the sun, he may very much mistake the quantity of surface which the shadows pass over, at the same time that the clouds, by varying their shape, or density, may appear to encrease or diminish the velocity of their motion. We are of opinion, that a more exact method to determine the problem, would be, by the rotation of a wind-mill, and the resolution of motion.

As to the method proposed, of ascertaining to what quantity of water a fall of snow is equal, it is no more than comparing the specific gravities of snow and water, which may somewhat vary, with the coldness of the air.

Art. XXVII. 'Some observations on the country and mines of Spain and Germany, with an account of the formation of the emery stone; from William Bowles, Esq; director general of the mines of Spain. Communicated by P. Collinson, F. R. S.'

We find nothing remarkable in these observations.

To account for the formation of emery stone, it is necessary to premise, that iron is continually percolating through the earth, in a fluid state; and that it subsides, chrystalises, or is precipi-

precipitated, to form different bodies; as is evident by the black and red blood-stone, by some beautiful stalactites, which are almost pure iron, by the eagle-stone, by figured pyrites, by native vitriol, and by native crocus. When this fluid iron penetrates a rock of sand-stone, and only itains the surface of each grain of a brownish, reddish, or yellow colour, it becomes only sand and crocus; but when it is joined with the chrystaline matter in a fluid state, in the very act of chrystalification of each grain of sand, it incorporates with it, its weight and hardness are increased, and it becomes emery.

*(To be continued.)*

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V. *The Amaranth, or Religious Poems; consisting of Fables, Visions, Emblems, &c. Adorned with Copper-plates from the best Masters.* 8vo. Pr. 5s. Robinson.

THIS writer is *ex omni aliquid*, tho' we cannot add *ex toto nihil*; for he certainly is a pleasing poet, when he writes upon subjects adapted to the ideas of common life, which, however, does not often happen: but even his fanaticism is harmonious. It certainly admits of some question, whether he writes poetry to display his learning, or produces his learning to recommend his poetry. His perpetual allusions to the botanic art, his intimate acquaintance with ascetic authors, his knowledge of foreign places, his taste for drawing, (of which, however, he gives very indifferent specimens in the heads and tail-pieces of his publication) form an odd kind of medley within the purview of Parnassus. But tho' the whole makes a strange appearance, his quotations are generally instructive, and his observations just. He seems to have studied to render both of them uncommon; and he is in no danger of having any interlopers in his poetical province, where he enjoys an exclusive patent. His favourite authors, next to the Holy Scriptures, and the fathers of the church, are Jeremy Taylor and Thomas a Kempis, of whose life he gives us a small epitome. As his introduction to the poem called The Vision of Death, is more free from peculiarities than any other part of his poems, we shall give it to the reader.

‘ DRYDEN, forgive the muse that apes thy voice,  
Weak to perform, but fortunate in choice.  
Who but thyself the mind and ear can please  
With strength and softness, energy and ease;  
Various of numbers, new in ev'ry strain,  
Diffus'd, yet terse, poetical, tho' plain:

Diversify'd



Diversify'd 'midst unison of chime ;  
*Freer than air, yet manacled with rhyme ?*  
 Thou mak'st each quarry which thou seek'st thy prize,  
 The reigning eagle of PARNASSIAN skies ;  
 Now soaring 'midst the tracts of light and air,  
 And now the monarch of the woods and *lair*.——  
 Two kingdoms thy united realm compose,  
 The land of *poetry*, and land of *prose*.  
 Each orphan-muse thy absence inly mourns ;  
 Makes short excursions, and as quick returns :  
 No more they triumph in their *fancy'd* bays,  
 But crown'd with *wood-bine* DEDICATE their lays.

' *Thy thoughts and music change with ev'ry line ;*  
 No sameness of a *prattling* stream is thine,  
 Which, with one unison of murmur, flows ;  
 Opiate of in-attention and repose !  
 (So HURON-leeches, when their patient lies  
 In fev'rish restlessness with unclos'd eyes,  
 Apply with gentle strokes their osier-rod,  
 And tap by tap invite the sleepy God.)  
 No——'Tis thy pow'r, (thine only) tho' in rhyme,  
 To vary ev'ry pause, and ev'ry chime ;  
*Infinite descant ! sweetly wild and true,*  
 Still shifting, still improving, and still new !—  
 In quest of classic-plants, and where they grow,  
 We trace thee, like a lev'ret in the snow.

' Of all the pow'rs the human mind can boast,  
 The pow'rs of poetry are *latest* lost :  
 The falling of thy tresses at *threescore*,  
 Gave room to make thy laurels show the more.

' This *Prince of poets*, who before us went,  
 Had a *vast income*, and *profusely* spent :  
*Some* have his lands, but *none* his *treasur'd store*,  
 Lands un-manur'd by us, and mortgag'd o'er and o'er !  
 " *About his wreaths the vulgar muses strive,*  
 " *And with a touch their wither'd bays revive !*"  
 They kiss his tomb, and are enthusiasts made ;  
 So STATIUS slept, inspir'd by VIRGIL's shade.  
 To SPENCER much, to MILTON much is due ;  
 But in Great DRYDEN we preserve the *Two*.  
 What Muse but *his* can nature's beauties hit,  
 Or catch that airy fugitive, call'd *wit* ?

' From limbs of this great HERCULES are fram'd  
 Whole groups of *pigmies*, who are *verse men* nam'd :  
 Each has a little soul he calls his own,  
 And each enunciates with a human tone :

Alike

Alike in shape ; unlike in strength and size ;—  
ONE lives for ages, *one* just breathes and dies.

‘ O Thou, too great to rival or to praise ;  
Forgive, lamented shade, these duteous lays.  
LEE had thy fire, and CONGREVE had thy wit ;  
And copyists, here and there, some likeness hit ;  
But none possess’d thy *graces*, and thy *ease* ;  
In Thee alone ’twas NATURAL to please !

‘ More still I think, and more I wish to say ;  
But bus’ness calls the Muse another way.’

The famous Severinus Boetius, author of *The Consolation of Philosophy*, is another favourite with our seraphic poet, who has given us a supposed epistle of that great man to his wife Rusticiana, in which there are many striking beauties of poetry. Boetius is supposed to have been imprisoned by the tyrant Theodoric, and his letter is addressed from his jail. We shall present our readers with a specimen of it without any selection, by quoting its beginning.

‘ RUSTICIANA, loveliest of thy kind,  
Most in my eyes, and ever in my mind ;  
Exil’d from all the joys the world can give,  
And——(for my greater grief!) allow’d to live :  
By *Him*, I train’d to glory, *basely* left ;)   
Of all things, but my innocence, bereft :  
Patrician, consul, statesman, but in name ;  
Of honour plunder’d, and proscrib’d in fame :  
(Betray’d by men my patronage had fed,  
And curs’d by lips to which I gave their bread ;)   
To thee I breathe my elegies of woe ;  
For thee, and chiefly thee, my sorrows flow :  
Joint-partner of my life, my heart’s relief ;  
Alike partaker of my joys or grief!

‘ All-bounteous God, how gracious was the care  
To mix *thy* antidote with my despair !  
RUSTICIANA lives to smoothe my death,  
And waft with sighs to heav’n my parting breath.  
Hence hope and fortitude inspire my breast :  
Be *her’s* the earthly part, and THINE the rest !  
Still I am happy, human and divine ;  
Th’ *assistent* angel *she*, th’ *assistance* THINE.

‘ O Wife, more *gentle* than the western breeze,  
Which (loth to part) dwells whisp’ring on the trees :  
*Chaste* as the lamb th’ indulgent pastor leads  
To living streams thro’ SHARON’s flow’ry meads ;

*Mild*

Mild as the voice of comfort to despair;  
 Fair as the spring, and yet more true than fair;  
 Delightful, as the all-enlivening sun;  
 Brighter than rills, that glitter as they run,  
 And mark thee spotless;—air thy purity  
 Denotes, thy *clearness* fire, and earth thy *constancy*:  
 Weep not to read these melancholy strains;  
 Change courts for cells, and coronets for chains.—  
 No greatness can be lost, *where* God remains!

}

‘ Say, what avails me, that I boast the fame  
 And deathless honours of the MANLIAN name;  
 Th’ unfoil’d succession of renown’d descent,  
 Equal to Time’s historical extent?  
 ONE of my ancestors receiv’d his doom  
 There, where he sav’d the liberties of ROME!  
 Did not ANOTHER plunge into the wave  
 The GAULISH champion, and his country save?  
 Did not a THIRD, (and harder was his fate)  
 Make his own child a victim for the state?  
 And did not I my wealth and life consume,  
 To bless at once THEODORIC and ROME?—  
 But all is cancell’d and forgotten since;  
 Past merits were reproaches to my prince!’

Tho’ it cannot be denied that this writer possesses great powers of poetry, yet his compositions are what the French call too *recherche*; and the observation upon Cowley is applicable to him,

*He more had pleas’d us, had he pleas’d us less.*

VI. *The Æneid of Virgil. Translated into Blank Verse, by Alexander Strahan, Esq. In two Volumes, 12mo. Pr. 6s. Cadell.*

MR. Strahan’s admiration of Milton led him to attempt this translation, the merits of which are undoubtedly superior to the two blank-verse translations by Dr. Brady and Dr. Trapp, of the same great poet. We cannot, however, be of opinion, that blank verse is well adapted for the translation of such a poet as Virgil; tho’, to do Mr. Strahan justice, his success is greater than could be well expected from such an attempt. The diffidence with which he made it, the slowness of his progress, and the great care he took to render his work correct, not to mention the opportunities he had of consulting several able critics, his friends, are all discernible in the course of the translation. The reader may form some idea of its merits by the following



following quotations from the sixth book of the *Æneid*, which is the most complete and perfect of the whole, and the passages are, perhaps, as difficult to translate as any in the whole poem.

‘ Of the Eubœan rock one ample side  
Is cut into a cavern broad and deep ;  
To which an hundred spacious avenues,  
A hundred doors conduct ; from which rush forth  
As many voices, in responses given  
By the prophetic Sibyl. At the gates  
When they arriv’d ; Now is the time t’ enquire  
Your destiny, the virgin said : the god !  
Behold the god. Whilst yet these words she spake  
Before the gates, immediately her looks,  
And colour often chang’d, nor did her hair  
Remain in decent order ; but with breast  
Panting, her heart impetuous swell’d with rage ;  
Of stature more enlarg’d she seem’d, her speech  
Resounding nought of mortal, when oppress’d  
By the divinity’s more near approach.  
Your pray’rs and vows delay you then, she said ?  
Trojan *Æneas* ! do you now delay ?  
For not before of this tremendous dome  
The spacious doors will open. Here she ceas’d.  
Chill fear the Trojans sudden seiz’d. The king  
Prayers from the bottom of his breast pour’d forth.’

‘ But still the prophets, not patient yet  
Of Phœbus, furious rages thro’ the cave ;  
Endeavouring to expel the mighty god  
Forth from her breast. So much the more he curbs  
Her mouth intractable, her spirit wild  
Subdues, and by fatiguing pliant makes.  
Now of the dome the hundred ample gates  
Fly open of themselves, and wide diffuse  
The sybil’s answer thro’ the cavern large.’

These lines must be owned, by the severest critic, to be no-ways unworthy of the original ; and the sybil, perhaps, was never so well describ’d before in the English language. The conversation between Anchises and *Æneas*, and the philosophical speech of the latter, are translated as follows :

‘ Mean time *Æneas*, in a secret vale,  
A lofty wood with humble shrubs discern’d,  
By gentle zephyrs fan’d, and Lethe’s stream  
Before these happy mansions gliding flow :  
Innumerable tribes and people keep

Hovering

Hovering about this river. As in meads,  
 When on the various flowers the bees alight,  
 In summer's days serene, and spread themselves  
 Around the milk-white lillies, so the plain  
 Brush'd with the hiss of rustling wings resounds.  
 Æneas shudder'd at the sight, and cause  
 Demands, not knowing ; what that river is ?  
 And who the ghosts that in such multitudes  
 Have fill'd the margins ? Then Anchises thus.  
 Those souls to whom new bodies are by fate  
 Decreed, at Lethe's stream composing draughts,  
 And long oblivion drink. Of these long time  
 I have desir'd to talk with you, and shew  
 Before you, reck'ning up my progeny,  
 That Latium found, you may yet more rejoice.  
 What then can souls in this exalted state,  
 O father, can it be conceiv'd, that they  
 From hence to upper light desire to go,  
 And bear again the load of mortal flesh ?  
 Can such fond love these wretches prepossess  
 Of light ? Anchises answer made ; my son,  
 I'll tell you, nor perplex'd keep in suspense ;  
 And every thing in order due explain.

First heaven, and earth, and watry plains, the globe  
 Resplendent of the sun, the moon, and stars,  
 A spirit nourishes within, a mind,  
 Infus'd thro' all the parts, the mass entire  
 Pervades, and moves, and with that body vast  
 Mixes itself. The race of men and beasts  
 Hence spring, the winged fowls, and monsters bred  
 Beneath the level surface of the deep :  
 The seeds a fiery vigour in themselves  
 Possess, an origin celestial claim ;  
 But then by noxious bodies they're impair'd,  
 By earthly limbs, and mortal members clog'd.  
 From hence the passions, Fear, Desire, Grief, Joy :  
 Nor shut in darkness up, and prison blind,  
 Can they so much as have a view of heaven.  
 But with their latest breath when life's extinct,  
 All their corporeal plagues, and evils felt  
 Before, do not even then depart entire  
 From wretched beings ; of necessity  
 Many habitual grown, by wond'rous ways,  
 Inherent must remain. Wherefore with pains  
 They're exercis'd, and pay the penalties  
 Of all their ancient crimes. To piercing winds

Some

Some hang expos'd. Others in gulphs profound  
 All the pollutions of their sins wash out,  
 Or purge by fire. All suffer punishment,  
 Each, his own genius, his tormentor finds.  
 Thence thro' Elysium ample we're dispers'd,  
 Altho' but few the happy regions gain:  
 Until the long-expected day, arriv'd  
 By revolutions just of time complete,  
 Th' indented stains effaces, and leaves pure  
 Th' ethereal essence, fire of light unmix'd.  
 Those all, when full a thousand years have roll'd  
 Exact their circles, in a concourse great  
 To the Lethæan stream a god conducts:  
 That they unmindful of whate'er is past,  
 The higher regions may revisit safe,  
 And into bodies, pleas'd, return again.'

Every reader of taste must acknowledge, that the above simile of the bees is exquisitely well expressed, and happily translated. As the original is well known to the learned world, and as the sense of no classic author is less liable to be mistaken than that of Virgil, this performance admits of little room for critical investigations. We shall therefore only add, that it is incomparably the most proper translation of any we have, to be put into the hands of young gentlemen, who are desirous to become acquainted at once with the spirit and sense of the immortal original.

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VII. *The Babler. Containing a Careful Selection from those Entertaining and Interesting Essays, which have given the Public so much Satisfaction under that Title, during a Course of four Years, in Owen's Weekly Chronicle. In 2 Vols. 12mo. Price 6s. J. Newbery.*

THOUGH it does not fall within our plan to republish republications, yet as we have shewn indulgences of that kind, we are unwilling to deny the same to this author, who declares that he 'wishes to steer between the extremes of an ostentatious parade, and an affected diffidence; he would by no means presumptuously place his pieces upon a forum with the essays of some cotemporaries, nor would he meanly sink them to the level of others—a first-rate reputation is no less beyond his hopes, than his deserts; yet if in the scale of honourable comparison, he rises with no capital degree of merit, he is satisfied



tified that he cannot be the lowest in the ballance of contempt.'

We entirely agree with him in this modest character of his work, which we think calculated for the interests of morality and religion; and if the reprinting the following quotation can do him any service, he is extremely welcome to our recommendation of his labours, though we are far from quoting it as the very best letter in the collection.

'I am a plain young fellow near the Monument, and have been courting a most agreeable girl in the neighbourhood for above six months; but what surprizes me is, that though she receives the visits of no other suitor as I can discover, and is generally upon some little party of pleasure with myself, I can by no means bring her to a candid declaration of her sentiments, nor find out whether or no she designs me for a husband.—Every question that has a tendency to explain matters, she avoids with the greatest address, and flies out into a violent passion if I press it with any degree of earnestness or importunity.

'All this time, Sir, I am spending my money, losing my time, and neglecting my business:—I have been obliged to 'squire her to Vauxhall or Ranelagh two or three times a week, and because I would do matters genteely, have kept the coach in waiting at each of those places the whole evening; this and the other necessary expences bear a little heavy on the pocket of a tradesman, Mr. Babler, who has no ambition to appear in the London Gazette, though accompanied or ushered in with the truly respectable name of Robert Earl of Northington.

'When I first commenced an humble servant of my adorable's, I thought it abundantly sufficient to propose a walk in the Park, or a dish of tea at the White-Conduit-House, and imagined a prudent consideration for the main chance, would recommend me to her good opinion, especially as she had but a very small fortune of her own, and knew upon that account, the necessity there was for a little œconomy.—But, lack-a-day, Sir, the White-Conduit-House was resorted to by nothing but barbers boys, or mantuamakers apprentices; and for a walk in the Park, she never could be able to crawl so far—she hated draggling through the streets, and could not bear to be toft about at the discretion of every clumsy porter, or odious Irish chairman.—This was a broad hint; and therefore hoping to bring her to an immediate compliance by the appearance of generosity, I gave into her humour, and coached it about so unceasingly, that she now looks upon it as an indispensable compliment which I am obliged to pay, and never stirs without a carriage out of doors.—This is not all, Mr. Babler; she has  
lately

lately got a knack of stopping at goldsmiths shops, and at milliners of her acquaintance—there she has fallen in love with a variety of little knick-knacks, which, like a blockhead, I have foolishly complimented her with; and no later than last week, Sir, it cost me sixteen guineas for a diamond hoop ring, and five for some little paltry article in her head dress.

‘ These expences, and the uncertainty I am in with respect to her inclinations, have made me very serious, Sir; for tho’ I love her with the utmost sincerity, and would marry her to-morrow, without a six-pence, still I must have some regard for myself too, and prevent in time the destruction of my little fortune, and the laughter of the world into the bargain. I have therefore taken the liberty, Sir, of troubling you with a few questions, by the advice of my friend Tom Watkinson, as he constantly takes in your entertaining paper, and speaks in the handsomest manner of your good-nature and abilities.

‘ Be so good then to tell me, if it is not very culpable in any woman who intends to marry an admirer, to drive him into expences considerably beyond what she knows can be afforded by his circumstances?

‘ Ans. Yes.

‘ Q. Is it not to the last degree scandalous for a woman, if she does not intend to marry an admirer, to saddle him with continual parties of pleasure, and to receive presents of value from him at every opportunity?

‘ A. Yes.

‘ Q. Is not the woman who does the first, a wife utterly improper for any man that has a fortune to lose?

‘ A. Yes.

‘ Q. And is not the woman who does the second, a wife too despicable for any man at all?

‘ A. Yes.

‘ Q. Would you advise me at the next interview with my goddess, in spite of every frown of disdain or toss of resentment, to demand a peremptory answer whether she is willing to have me or no?

‘ A. Yes.

‘ Q. If she should happen to consent, would you advise me to marry her?

‘ A. This question is useless, being sufficiently answered by the first and third queries.

‘ Q. Would you marry a woman yourself, Mr. Babler, who had acted like my adorable?

‘ A. By no manner of means.’

VIII. *The Speeches, Arguments, and Determinations, of the Right Honourable the Lords of Council and Session in Scotland, upon that important Cause, wherein his Grace the Duke of Hamilton and others were Plaintiffs, and Archibald Douglas of Douglas, Esq; Defendant. With an introductory Preface, giving an impartial and distinct Account of this Suit. By a Barrister at Law.* 8vo. Pr. 4s. Almon.

IT may be proper, for the benefit of English readers, to inform them, that the court of session in Scotland owes its institution to James V. (father to the unfortunate Mary queen of Scots) a prince violently addicted to the forms of French government, from which he borrowed that of this judicatory. Many great English lawyers have been known to lament the obstinacy of the Scots, at the time of the union of the two nations, in retaining their national courts and forms of law, and in excluding trials by juries in matters of property. It has been observed, that it is next to impossible, in so narrow a country as Scotland, to find fifteen judges, most of them men of family and fortune, so entirely unconnected with the great causes that come before them, in point of consanguinity, interest, or affection, as to be perfectly indifferent about the event, or impartial in the decision. It has therefore been often thrown out in public, that the introduction of juries in civil matters, would be a most desirable event for that part of the united kingdom.

As we speak with great diffidence on this subject, the reader may give these observations what degree of credit he pleases; but surely if any cause ever required a disinterested and impartial discussion, it is that which gave rise to the publication before us. We are, however, under no difficulty to assert, that it does not appear with those marks of authenticity by which publications of the like kind in England are usually distinguished, and which are always prefaced by a licence from the superior judge of the court in which the cause is tried. No such licence appears here, and the Imprimatur of the reverend and worshipful bookseller is the only warrant the reader has for the authenticity of the performance. We are farther entitled to declare, from evidences in our own possession, that the speeches are imperfectly taken. At the same time we are so candid as to allow, that, according to the best of our information, they contain nothing but what was said, tho' not ALL that was delivered on this important cause. We shall therefore admit the supposition of the speeches being genuine, and review them accordingly.

The introductory preface prefixed to this work contains a previous history of the family of Douglas, of the conduct of  
 lady



lady Jane and her husband Sir John Stewart, mother and father to the defendant Mr. Douglas, and the several steps they took preceding his birth. According to this narrative, which appears to be tolerably accurate and impartial, lady Jane, when she was forty-eight years of age, married a gentleman of family, John Stewart, Esq; who afterwards became Sir John Stewart, of Grandtully. Our readers, perhaps, may not be displeased at being made acquainted with a few anecdotes concerning this gentleman, which may be looked upon as supplementary to the work before us, but ought to have no small weight in a proof which is no more than circumstantial.

Sir John, when very young, was an officer in the Swedish army; and, till the time of his elder brother's death, his friends and acquaintances always gave him the appellation of colonel. Even when the hand of poverty afflicted him, he was generous and good-natur'd to a fault. His profusion brought him into necessities, which were often encreased by the goodness of his heart; witness the friendship he shewed to Theodore, king of Corsica, who was his fellow-sufferer in the King's-Bench prison, while Sir John supplied his necessities with the money which lady Jane procured, by selling or pawning her cloaths. His distresses, as is too often the case, brought him into habits of intemperance, which was attended by a dissipation that, in his old age, almost obliterated his circumstantial remembrance of past events; so that it is amazing he was so pointed, and answered so distinctly, during the long examination he underwent in this cause. That he was sometimes mistaken must be admitted; but it must be granted, at the same time, that it appears from the evidence he gave, he always rectified, or endeavoured to rectify upon recollection, any mistake he committed; which we think is a proof of candour, as it shews he did not come prepared with a preconcerted evidence. We must add to this, that at the time he underwent those examinations, he was in the sixty-fifth or sixty-sixth year of his age.

Dissipation was not the only misfortune that contributed to Sir John's excentricity. He had so violent a passion for gaming, and was so delicate with regard to debts of honour, that half an hour after receiving a sum of money, no man could venture to pronounce whether a six-pence of it was his own, or in his pocket. This failing was well known to all who knew him, and accounts for many appearances that are animadverted upon in the speeches before us. Having said thus much by way of introduction to the introductory part of this work, we shall lay before our readers the author's detail of the history of

this extraordinary pair, from their marriage to the death of lady Jane.

“ The warmest friends of lady Jane could not approve of this step, as Mr. Stewart was a younger brother, had neither estate nor profession, and could not pretend to maintain her suitable to her high rank. They were therefore justly afraid, that this step of her marriage, instead of reconciling her brother, the duke, to her, (for at this time there was a quarrel betwixt them) it would have the direct contrary effect. Lady Jane herself too seems to have been apprehensive of this, and always gave that as a reason for her trying so long to conceal the marriage betwixt her and Mr. Stewart.

“ A few days after the marriage, which happened at Edinburgh, lady Jane set out for England, accompanied by Mrs. Hewit (who attended her in the quality of a companion) with her two maid servants, Isabel Walker and Effy Caw. At Huntingtoun in England, they were met by Mr. Stewart, from whence they went to Harwich, where they embarked for Holland, and took up their residence at the Hague; where they staid from the beginning of September, to the end of December 1746. From the Hague they went to Utrecht, where they resided till April 1747. During the whole time of their stay in Holland, the marriage was kept a secret. Lady Jane's bad state of health, was the reason given by her for her going abroad, as on that account, travelling and mineral waters were become necessary for her. It appears from the proof in this cause, that soon after their arrival at the Hague, they had made application to the British minister there to obtain for lady Jane a pass to go to the waters of Bourbon in France; but that having been refused them, they after having staid at Utrecht, as formerly mentioned, set out for Aix-la-Chapelle, where they arrived upon the 26th April 1747. When arrived at Aix-la-Chapelle, they took up their lodgings in the house of one Madame Tewis, where they continued to lodge till the 10th of August that year that they went to Spaw: there they staid about a fortnight, when they again returned to Aix-la-Chapelle, and lodged in the house of Madame Champenios: from this house they returned again to their lodgings at Madame Tewis's, where they staid till the 5th January 1748. On that day they again changed their lodgings, and went to the house of Madame Scholl, where they remained till the end of March, and then they removed to the house of Madame Gilleffen, where they continued to stay till they quitted Aix-la-Chapelle the 21st May 1748.

“ It was at Aix-la-Chapelle, and some time in the month of March 1748, that the marriage which formerly had been kept



secret, was communicated to several persons; and the reason given for this by Mrs. Hewit, and by others of the witnesses, was, lady Jane's advanced pregnancy, which could not be longer concealed. At this time it appears from the proof, that lady Jane and Mr. Stewart had determined to leave Aix-la-Chapelle, giving as their reason the expensiveness of the place, by the resort of foreigners of all nations on account of the approaching congress, but, according to the argument of the plaintiffs, they left Aix-la-Chapelle on account of its not being a large enough place to execute the plan of imposture; and that they had by this time fixed upon their journey to Paris, as being the properest place to perpetrate the crime of procuring false children. For this purpose the plaintiffs set forth, that they gave many false accounts of the place they intended to go to after they should leave Aix-la-Chapelle, as well as many various pretences for their leaving that place. Amongst these the principal were, the want of the free exercise of the protestant religion; the expensiveness of the place; the want of the proper assistance for her delivery, and the desire to conceal her marriage; all which, according to the plea of the plaintiffs, are now proved false, though given as reasons at different times and to different persons, for this unreasonable journey from Aix-la-Chapelle. However this be, it is certain, that lady Jane and Mr. Stewart did, after providing themselves with a letter of credit upon a banker in Paris for 1978 livres, set out from Aix-la-Chapelle upon the 21st May 1748, and arrived at Liege the same day, attended by Mrs. Hewit and the two maid servants, Isabel Walker, and Effy Caw; and that they here left a man servant, who durst not enter France, on account of his being a deserter from the army. They continued at Liege from the 21st till the 24th or 25th of that month, when they set out for Sedan in the stage coach, and arrived there upon the evening of the third day after their departure from Liege. At Sedan they stopt from the 27th of May till the 5th of June; and on that day they set out from Sedan for Reims, likewise in the common stage coach, and arrived there after a journey of three days, upon the evening of the 7th of June. Upon their arrival at Reims, they took up their lodging in the house of one Mr. Hibert, which lodging was procured to them by Mr. Andrieux, wine-merchant there, to whom they had been recommended from Aix-la-Chapelle, by one Mr. Florentine.

“ At Reims they continued till the 2d of July, upon which day lady Jane, Mr. Stewart, and Mrs. Hewit, set out for Paris in the public voiture or stage coach, leaving behind them their two maid servants, Isabel Walker, and Effy Caw; and upon



the evening of the 4th July they arrived in Paris, and took up their quarters at an inn called Hotel-Chaalons, kept by one Godfroy.

“ Having thus far stated the facts upon which much proof has been brought by the respective parties, I shall not draw any inferences whatever from them, but proceed to give you the defenders account of what happened to lady Jane and Mr. Stewart, and of the circumstances of his birth, as they stand related by Mr. Stewart and Mrs. Hewit, who were both examined again and again in this great cause. The substance of their testimonies is as follows: “ That after remaining two or three days in the Hotel-Chaalons, they went to another house kept by a woman called La Brun, who let lodgings; and that in this house lady Jane was brought to bed on the 10th July of the defendant and his twin brother: that afterwards finding it necessary to leave this house, they did, about the 19th or 20th July, take lodgings in the Hotel d’Anjou, kept by one Michelle, where they remained till they left Paris about the 3d or 4th of August. That from Paris they went to the village of Dammartine for the benefit of fresh air; and that lady Jane having recovered strength, they set out for Reims upon the 14th August: that the defendant being a strong healthy child, they brought him along with them to Reims, where he was publicly baptized in regular form: that the other twin having come into the world in a weak and sickly condition, he was left at nurse in the neighbourhood of Paris, under the inspection of Pierre la Marre, the man-midwife, who thought it necessary, as soon as he was born, to baptize or ondoie him, according to form practised in the like cases by the midwives and accoucheurs of France: that while at Reims lady Jane became again with child, and miscarried: that having remained at Reims from August 1748, till November 1749, they in the beginning of that month set out again for Paris to bring their youngest child Sholto from the nurse who had the care of him: and having accordingly returned from Reims with that other child, they left that city on the 29th November, on their way to England, and arrived in London about the end of December 1749: that some time after their arrival in England, the youngest child, who was only ondoied by the man-midwife, was formally baptized by a clergyman, in presence of the countess of Wigtoun and others. Both the children were presented by them to their friends, and invariably treated by them as the real issue of lady Jane Douglas.” This is the account which is given by the defendant, of the circumstances attending his birth, and of the conduct of his parents before and after the delivery, till the time of their arrival in Britain. Upon her  
return

return to her own country, lady Jane found herself involved in the greatest difficulty and distress. The pension of 300l. sterling per annum, which had been formerly paid her by her brother the Duke, was withdrawn in July 1749. Mr. Stewart was sunk in debt, prosecuted by his creditors, and thrown into jail. In this destitute condition there was application made for lady Jane to his late majesty, who was graciously pleased to bestow on her a pension of 300l. per annum. However, lady Jane and Mr. Stewart still continued in very deplorable circumstances; in so much, that when lady Jane lived at Chelsea with her children, she was at different times reduced to the necessity of selling her cloaths and other trifling effects for the support of her family and her husband Mr. Stewart, who was then living within the rules of the King's-Bench prison in Southwark. At this time, letters appear to have past betwixt them every day, a very great number of which have been preserved. In these letters, there is the most lively picture of their distress at the time, as well as the strongest affection and solicitude for their children, which they always speak of as being the only comforts they had left.

“ In 1752, lady Jane made a journey with her children to Scotland, the principal design of which seems to have been, to endeavour a reconciliation with her brother the duke or Douglas, and to learn from him the particulars of the charge exhibited against her, which she had heard by report, was her attempting to impose upon his family by false children: she accordingly repaired to Douglas Castle with her children, but was refused admittance to her brother the Duke. It appears by letters which lady Jane wrote soon after this to her brother, that the disappointment of not being allowed to see him, had thrown her into the deepest affliction; in so much, that, as she herself expresses it in one of her letters to the duke, it was impossible for her to live any time with a load of such exquisite grief.

“ Lady Jane some time after this returned to London, leaving her children at Edinburgh under the inspection of Isabel Walker, formerly mentioned, and recommended to the care of some friends.

“ In May 1753, Sholto the youngest twin died of a fever, an event which seems to have thrown lady Jane into the deepest melancholy, and which, as she said, was the cause of her death.

“ Lady Jane came from London to Edinburgh soon after the death of her youngest boy in a very decayed state of health, when it appears she made one other vain effort to be admitted to the presence of her brother the duke. In November that year, this unfortunate lady died at Edinburgh in a most wretch-



ed apartment, where she had lodged for some time before, destitute, not only of every thing suitable to her high rank, but even unprovided with the common necessities of life. A few days before her death, tho' then reduced to the last extremity with pain, she took the sacrament in one of the churches of the city of Edinburgh. Upon the very day she expired, or the day before, she called the defendant, her only surviving son, to her bed-side, and there having solemnly blessed him, and having expressed the warmest anxiety and concern for his welfare, she recommended him to God *as her son*, in the most tender and pathetic manner. Thus died lady Jane Douglas."

We are well warranted in saying, that the Tournelle process before the criminal judges in France (with the circumstances attending it, particularly the monitoire emitted by the archbishop of Paris, commanding all persons who knew any thing of the matter under pain of damnation and excommunication) was a cruel and unfair proceeding. One particularity attending it, we think, has not been urged with sufficient weight in the defendant's favour. It is remarked with some degree of plausibility, that Sir John and Mrs. Hewit, who was lady Jane's confidant, ought to have gone to France, to have cleared up all suspicions with relation to the births. They who urge this seem to be ignorant, that the evidences for the plaintiff in the Tournelle process were fixed, and could not retract what they had said; and that if Sir John and Mrs. Hewit had contradicted them, as they certainly would have done upon oath, they might have been put to the torture; for such is the practice of that court. Add to this Sir John's perpetual poverty, and his great age, which equally disabled him from undertaking the journey, and the dread he might lie under of his French debts.

We should now proceed to give some extracts from the speeches before us, but we judge it improper for the following reasons. First, that they are not complete, we have authority to say. Secondly, they have been already retailed in every news paper throughout England. Thirdly, we must quote the whole or none, as it would be highly unjust to exhibit one side of the question without the other. Fourthly, we have not room for such extracts. And lastly, we do not think it either decent or safe to give our opinion in a case which is to be determined by the highest court of judicature in this kingdom.



IX. *A Concise Narrative of the Proceedings in the Douglas Cause: with Remarks upon the Memorials. In a Letter to a Friend.* 8vo. Pr. 1s. 6d. Griffin.

**T**HIS narrative has an appearance of accuracy. We shall therefore, by way of supplement to the quotation in the preceding article, lay before our readers some transactions that passed after lady Jane's death, which may serve to throw farther lights upon this important, but intricate affair.

'Lady Jane, through a noble pride, had declined to take any step towards proving the birth of the defendant, after she removed to Britain. She knew it was incumbent upon those who called it in question, to prove that the child was an impostor; "which she knew was impossible, for Mr. Stewart owned the child as his, and knew it, and God knew that the child was hers, as well as she herself did."—Mrs. Greig's deposition. She made no secret, however, to her friends, of the place of the birth, and of the man-midwife who assisted at it. In a long conversation which Mr. Loch, writer in Edinburgh, deposes to have had with lady Jane upon the subject of her children, she gave him a particular and full history of the delivery, which he took down from her own dictation in a scroll which is in process. The scroll bears, "that lady Jane Douglas was delivered in the house of madame la Brun, Sanbourg, St. Germain, Paris the 10th of July, 1748; that Mr. Pierre la Marre, a man-midwife, assisted her at the birth; madame la Brun and her daughter, a widow lady that lodged in the same house, and Mrs. Hewit, being present.

'In August, 1750, lady Jane wrote to Mrs. Tewis, in whose house she had lodged at Aix in 1747, and 1748, informing her of the illiberal suspicions which had been industriously raised and propagated by her enemies, in order to destroy her with the duke her brother, and ruin her poor helpless children. She concluded with begging her to make a judicial declaration of all that she knew of her pregnancy and situation while at Aix-la-Chapelle. Mrs. Tewis immediately sent her three notorial declarations emitted at Aix, by herself and two others, which were produced in this action, and indeed are so strong and convincing, that the proof of pregnancy might rest upon them alone.

'On the death of lady Jane, lady Schaw, widow of sir John Schaw, of Greenock, bart. and grand-mother to the hon. Mrs. Napier, took the defendant under her protection. This lady, whose memory Mr. Douglas will ever gratefully revere, not bearing to see the son of her late friend left destitute, and  
well

well convinced of the falshood of the malicious reports which had been raised to his prejudice, generously took him into her house, and gave him an education suitable to his birth and rank. Mr. Stewart succeeding to the estate of Grandtully, by the death of his brother, Sir George Stewart, came to Scotland, where the first thing he did, was to execute a bond for fifty thousand marks, in favour of Mr. Douglas his son, which he wrote all over with his own hand, from the scroll made of it by Mr. Loch, his agent; who, with his son, and Sir John's servant, were witnesses. Mr. Loch affirms, that Sir John at first proposed to grant bond for a larger sum, to which he objecting, as being too great a burden upon the estate, Sir John answered, that he was resolved to provide for the defendant, not as a younger son of the family of Grandtully, but as the issue of his marriage with lady Jane Douglas. Mean time the suspicions of the defendant's birth increased daily—and those very circumstances, which, to the unprejudiced and disinterested, impress conviction of lady Jane's innocence, were used, by artful mis-constructions, as strong arguments of the reality of the imposture.

‘ Among the numerous mis representations, which seem to have been made about this time to the duke, of his sister, may be ranked the celebrated letter, so remarkable for its rusticity and asperity of expression, written by a gentleman, now a noble lord, who is so well characterized in Rodomantado, in a late agreeable tale.

‘ By such means as these, the duke, now satisfied of the imposture, was prevailed on, without any violence to his inclination, to confirm the deed of settlement in favour of the family of Hamilton. The matter was, now, become highly serious; and lady Schaw, zealous for the interest of the defendant, resolved to make enquiry into the truth of the birth, and undeceive the duke at once.

‘ Accordingly, in May 1756, Mrs. Napier, lady Schaw's grand-daughter, having a conversation with Sir John on the subject of the defendant's birth, laid before him the necessity of taking some steps in order to remove the doubts which had been entertained of lady Jane's delivery. She therefore begged him to give her, in writing, an account of the particulars relating to the birth—as the name of the house, street, midwife, &c.—assuring him, that immediate enquiry should be made into every circumstance. Sir John, whose memory, naturally imperfect, was now much impaired by age and distress, told Mrs. Napier, that, about the time of lady Jane's lying-in, they had changed houses so often, that he could not, with certainty, fix at present upon the house where the delivery happened;



pened ; but that he would reflect upon it at home, and give her a note of all these circumstances. But the lady insisting on a memorandum of such names as he could recollect, he wrote, in her presence, a note, of date May 13, 1756, in which, among other names, Michelle's is assigned as the place of delivery. It will be remembered that they did not come to Michelle's, till after the delivery. But it will also be remembered, that this list of names was forced from Sir John, when, it is plain, he had no distinct remembrance of the place where the delivery happened. This note was sent by Mrs. Napier to lady Fanny Stewart, the wife of Sir James Stewart, of Goodtrees, bart. who was then at Spa, with a request, that she would get some enquiry made into those particulars for establishing the reality of Mr. Douglas's birth. Sir James immediately wrote to Mr. John Gordon, principal of the Scots college at Paris, requesting him to make the enquiry ; and, for that purpose, sent him a copy of Sir John's note, wherein, as was observed, the house of madame Michelle was specified as the place of delivery. Enquiry was accordingly made at Michelle's by principal Gordon—but the result was not satisfactory. He learned that Sir John and lady Jane had actually lodged there—that she had, when there, the appearance of a woman recently or lately delivered ; but that no delivery had happened in that house. This account was transmitted to Sir James Stewart, and by him to Mrs. Napier, and lady Schaw.

‘ Mean while, Sir John, reflecting upon the particulars of the birth, discovered a material error in the note of May 13, delivered to Mrs. Napier. He therefore made out a new note of particulars, and gave it to Mrs. Napier, in all probability, long before lady Fanny's letter arrived, giving an account of the fruitless enquiries at Michelle's. In this second note, madame la Brune's house, Fauxbourg St. Germain, is specified as the place of delivery, the same which had been specified in 1752 by lady Jane in Mr. Loch's scroll, which scroll Sir John never saw. Mrs. Napier, upon this second note, meant to have founded another letter to lady Fanny Stewart ; nay, I think, she deposes, that she actually wrote to France before she set out for England ; but that the letter had not come to hand.

‘ Be that as it will, the enquiry was not prosecuted further at this time ; and a train of events, which followed, proving favourable for the defendant, seemed to supersede the necessity of such an enquiry.

‘ The family at Douglas-Castle had undergone a remarkable revolution. Stockbriggs, the inveterate enemy of lady Jane and her children, was dead ; the duke had overcome his aversion to society, and was married ; and the influence of the adherents of the family of Hamilton, was greatly diminished. At the



the persuasion of the dutchess, the duke left his retirement, and resided, during the winter, at Edinburgh. He enlarged the circle of his acquaintance; divested himself of the contracted ideas which he had acquired during his recess; and perceived how much he had been abused by the minions who possessed his ear. At this favourable juncture, the dutchess commenced a keen advocate for the defendant — She explained to her husband the motives of the partizans of the family of Hamilton, to raise reports so injurious to the unfortunate lady Jane; and convinced him of the falsity of many of the stories that had been told him — She concluded with urging him, in the most affecting manner, to acknowledge his nephew, and cancel the settlement which had been extorted from him.

‘ But the duke’s prejudices were too deeply rooted to be removed at once — The dutchess continued her importunities — the duke was displeased, and a misunderstanding ensued. On recollection, however, he found he had been in the fault — he was reconciled to the dutchess, and promised to make enquiries concerning the birth. Mrs. Hewit, who accompanied lady Jane to Paris, and was present at her delivery, was still alive, in hired apartments at Edinburgh — The duke saw and conversed with her often; and from her strong, uniform, and consistent account, was, at length, convinced of his sister’s innocence and honour, and the legitimacy of the defendant. The generous Douglas, after dropping a tear to the memory of his unfortunate, much-injured sister, immediately cancelled the writings by which he had settled his estate on the family of Hamilton, and devised it to his nephew Archibald, the defendant.

‘ The duke did not long survive this settlement; and Mr. Douglas was served heir to his deceased uncle. In serving heir, or proving propinquity, it is common to bring a proof of what is called *Habite and Repute*, only; that is, a proof that the claimant is generally believed to be the son of such and such parents. In the present case, to remove the stigma which the late injurious suspicions had thrown upon the character of his mother, the claimant brought not only an ample proof of *Habite and Repute*, but of the *pregnancy* at different places, and the actual *delivery* at Paris, by the testimony of a witness who was present at the birth. Upon such proof was the verdict of the jury founded, “ serving the defendant nearest and lawful heir of tailzie, and provision in general, to the deceased Archibald, duke of Douglas, his uncle.”

We shall not, for the reasons specified in the preceding article, give any farther extract from this narrative, which is drawn up favourably for the defendant Mr. Douglas. It is, however, proper we should acquaint the public, that about four thousand

quarto pages of proofs and memorials, on both sides, now lie before us, and from them this narrative has been principally collected. We have already given some particulars of Sir John Stewart's character. That of the duke of Douglas was equally excentric in a contrary direction. He was brave to a degree of brutality; and so fond of his sister, that he fought a duel in her vindication with another nobleman, as bloody and desperate as that which has been so often recorded between Bruce and Sackville, in the reign of James I. We shall draw a veil over a much blacker circumstance in his life, which he afterwards perpetrated on the same lady's account. Though he understood the value of money (perhaps too well), yet his behaviour on some occasions in the early part of his life, seemed to entitle him to a guardianship; and lady Jane is said to have made some attempts of that kind, which he long resented. His attachment to the present royal family, by whose clemency he enjoyed his life and estate, was remarkable and meritorious; but we know nothing of his having had (as this writer says) a difference with his sovereign in his youth, of his quitting the court in disgust, and of his retiring to Douglas-Castle, "where he lived upwards of thirty years, a prey to melancholy, which the gloom of solitude seldom fails to inspire." That he retired to Douglas-Castle is true; but it is certain he lived there with the same ease and indifference as he had done before the melancholy accident we have hinted at happened; nor did he appear to be susceptible either of remorse or melancholy.

Upon the whole, this concise narrative may be of use to those who are willing to be instructed in the merits of this important cause, and who have no opportunity of examining the voluminous memorials laid by both parties before the courts of justice.

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X. *The History of the Chevalier des Grieux, Written by Himself.*  
*Translated from the French.* 8vo. Pr. 4s. B. White.

**I**F ever the vanity of an author is an object of entertainment, it appears particularly fantastical when he openly arrogates our esteem. It is pleasant, therefore, to behold the Chevalier des Grieux thus declaring in the preface to his history, the great utility of novels: 'Works like this, (says he) may be extremely useful, I mean when they are composed by a writer of character and good sense;' such no doubt as the Chevalier des Grieux. However, without being biased by any prejudice, in regard either of the merit or vanity of the author, we acknowledge that we have perused this romance with



with greater satisfaction, than we generally meet with in productions of this kind. There is in it a variety of incidents which are interesting: the characters, in general, are consistent; and the whole narration is easy, animated, and agreeable.

The Chevalier des Grieux is the son of a good family in Picardy. He was so distinguished for the regularity of his behaviour in his youth, that he was proposed by his tutors, as a pattern to the whole college. At the age of seventeen, when he had finished his philosophical studies at Amiens, and was upon the point of returning to his relations; he accidentally met at an inn with a young girl, named Manon, whom her parents had sent to a convent against her will. The Chevalier, who was charmed with her beauty, opposed this cruel intention of her friends with all the arguments he could think of, and easily prevailed upon her to frustrate their design. A stratagem was now concerted to elude the vigilance of the guardian who attended her, and the young lovers set off in the morning, in a post-chaise for Paris. This precipitate conduct plunged them into a series of misfortunes, which fill up the sequel of the history.

In making a pass at Christian generosity, the Chevalier seems to confound that quality with the virtue of meekness: and whether he is a good Christian or not, he has certainly been too lavish of his *blood* in the following passage.

‘The question then was, how I should replenish my purse? M. de Thurot had generously offered me his, but I was extremely loth to recruit myself in that manner. What a figure a man makes who exposes his wants to a stranger, and begs to be admitted to a share of his fortune! None but a mean spirit can be capable of it, by a baseness which prevents his perceiving the disgrace of it, or an humble Christian by an excess of generosity which renders him superior to that shame. I was neither a man of a mean spirit nor a good Christian; I would have given half my blood to avoid such a humiliation. ‘Tiberge,’ said I, ‘the good Tiberge, will he refuse me what he may be able to give me? No, he will be affected by my misery; but he will kill me with his morals. I must bear his reproaches, his exhortations, his threats; he will make me buy his assistance at so dear a rate, that I would again part with half my blood rather than expose myself to that vexatious scene which will load me with trouble and remorse. Well,’ added I, ‘I must then relinquish all hope, as I have no other resource left, and as I am so far from employing these two, that I would rather shed half my blood than employ either, that is to say, all my blood rather than employ them both. Yes, all my blood,’ said I, after a moment’s pause, ‘I would rather forfeit it all than stoop to a mean supplication. But is my  
blood



Blood here at stake? The life, the support of Manon, her love, her constancy are all at stake: What have I to weigh in the scale with her? At present I have nothing. She supplies the place of fame, prosperity, and good fortune. No doubt there are many things that I would give my life to obtain or avoid, but the valuing any thing more than my life is no reason why I should value it as I do Manon.'

From the time that sentence of banishment is pronounced against Manon, the history, which had formerly entertained us for the most part with scenes of gaiety, assumes, without any future interruption, the air of a more serious and affecting narration. The agitations which arise in the mind of Des Grieux on this occasion, with his project of rescuing her from the guards, and, lastly, the resolution he forms of accompanying her into exile, are suitable to the violence of his passion. But no part of the history is so full of distress and tenderness, as the description of the behaviour of the two lovers, on their arrival at the wretched cottage which was destined for their abode in New Orleans. Here Manon bursts into a flood of tears; giving us to understand, at the same time, that they flow not so much on her own account, as for him who participates her sufferings. The Chevalier endeavours to comfort her with all the arguments that love can suggest; till both are soothed into a state of tranquillity, which nothing but a consciousness of the strongest mutual affection could inspire, and which is followed with the desire of completing their felicity by the bonds of a virtuous alliance. The sentiments in the close of this scene are tender and refined. 'I went to rest, says the Chevalier des Grieux, with these pleasing ideas,' which changed my cottage into a palace worthy the first monarch in the world. America, after this, appeared to me a scene of delights. 'It is to New-Orleans that one must come,' said I frequently to Manon, when one would taste the true sweets of love. Here it is that we love without interest, without jealousy, without inconstancy. Our countrymen come hither to seek for gold; they little imagine that we have found here treasures much more valuable.'

To dismiss this history: it is an agreeable entertainment; and for those who would learn to profit by the misfortunes of others, the catastrophe is adapted to make impressions upon the mind which may be favourable to the purposes of morality.

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XI. *The History of Astronomy, with its Application to Geography, History, and Chronology; occasionally exemplified by the Globes.*  
By George Costard, A. M. Vicar of Twickenham, in Middlesex. 4to. Pr. 10s. 6d. J. Newbery.

**I**T is with the history of a science as with that of a nation; the origin of each is lost in fable and obscurity. There is, however, no entertainment more pleasing to the mind, than to trace,

trace, as far as possible, the sources of those elements upon which a science has been founded. By these means, we discern in what manner each discovery paved the way to what followed; and by what easy steps, through the revolution of many thousand years, our knowledge has been carried to that degree of perfection at which it is now arrived. Of all speculative sciences, there is none, from which more important and universal advantages have been derived to mankind, than from that of astronomy. Navigation, geography, and even the truth of history, are founded upon it: for without the knowledge of its principles, neither remote distances could be fixed, nor the dates of remote transactions ascertained: not to mention the moral and religious uses to which it may be subservient, by convincing us, in the strongest manner, of the wisdom, power, and goodness, of the Author of the universe.

The history now before us exhibits an extensive prospect of the whole improvements which have been made in astronomy, from the earliest period of its cultivation to the present times.

The author has divided the work into several parts; one of which is the history of astronomy from the Flood to Thales. In this part he considers the pretensions of those nations which lay claim to the greatest antiquity in the knowledge of this science: these are the Babylonians, Egyptians, and Chinese.

Of the Babylonians he observes, that 'Callisthenes, according to Porphyry, as he is cited by Simplicius, sent to Aristotle from Babylon, when it was taken by Alexander, observations for 1903 years before that time, which, consequently, must have been for about 2230 years before Christ. But what kind of observations these were is not known, as no particulars are mentioned, nor any thing more is said of them by any other author than Simplicius, who lived under the emperor Justinian, about the year after Christ 530. As to the eclipses of the moon, the oldest that Hipparchus found of service to him, went no higher than the year before Christ 721. Whatever observations, therefore, the Chaldeans had before this, they were probably rude in their kind, and chiefly, if not entirely, related to the risings and settings of the fixed stars, and the forming them into assemblages, or constellations.'

As to the antiquity of astronomy among the Egyptians, the accounts of it are so fabulous as scarcely deserve to be mentioned. 'According to Diogenes Laertius, the author of their philosophy was Nilus, the father of Vulcan. From his time to that of Alexander the Great were 48,863 years. During this period, Laertius adds, there had been 373 eclipses of the sun, and 832 of the moon. But where these eclipses were observed he doth not say, nor what authority he had for saying they



they were observed at all. It doth not appear, that Hipparchus made any use of eclipses observed in Egypt; because, probably, neither their times, nor quantities, had been set down, at least, with sufficient accuracy for his purpose of stating, from them, the mean motions of the sun and moon.'

Our author remarks, that, among the Egyptians, the term *year* did not always stand for the same precise quantity of time.

'In the early ages, according to Alexander Polyhistor and Plutarch, their year consisted of one month, and afterwards of four months; *i. e.* their first years were lunar years. Censorinus, but with less probability, says, that their oldest year consisted of two months; that afterwards it consisted of four months; and, lastly, of thirteen months and five days. But it is plain, this could not be till long after the times we are now speaking of, when they came, by intercalations, to adjust the motions of the sun and moon together.'

The next great national pretenders to antiquity are the Chinese. But the fabulous authorities on which they endeavour to establish it, have already been sufficiently refuted.

Part III. contains the history of astronomy from Thales to Alexander the Great.

Thales is said by Plutarch to have been the first person (probably among the Greeks) who taught that solar eclipses were caused by the interposition of the moon between the sun and the earth. And that he was, in some sort, acquainted with the nature of solar eclipses appears from Herodotus, who says, that he foretold to the Ionians that eclipse which put an end to the war between the Lydians and Medes. This, from several circumstances, our author reckons, could be no other than the solar eclipse in the year before Christ 603. He observes further, that if solar eclipses were understood, at that time, in this manner, Xenophanes, after this, about the year before Christ 521, must have been greatly mistaken, or misrepresented by Plutarch, when he delivers it as his opinion, that the sun was entirely extinguished when he was eclipsed, and a new one produced.

As to the manner in which Thales was enabled to predict an eclipse of the sun to the Ionians, the historian thinks it probable, that it was not by the help of astronomical tables, there being no room to suppose that there were any, in times much later than his; but that it must have been by means of the Chaldean Saros, or, as it is more commonly called, the Plinian period. It is a period consisting of 223 lunations, and was much esteemed by Dr. Halley, who, from this principle, predicted an eclipse of the sun in 1684, with an exactness little inferior to the observation itself, at that time. Tho' this was a precision greater than we have any reason to think Thales was



capable of, yet that this period of eighteen years, in which eclipses of the sun and moon return in order again, was, in some rude manner at least, known to him, may be readily allowed.

Passing over the intermediate pages of the history, we come to part V. where the planets are reduced into the system of Ptolemy.

‘ Within this period, however, we shall find, that few or no improvements were made, either in geography or astronomy; the few philosophers of this time confined themselves to the study of Ptolemy’s works alone. This period, therefore, of course, will be but very short; and yet some considerable advantages to both these sciences will be derived from it.

‘ Though Philolaus had, with some few Pythagoreans, taught, as we have seen, the *annual* motion of the Earth about the Sun, and Hicetas had asserted the *diurnal* motion of the Earth about its own axis, yet it appears that neither of these conclusions were universally embraced; for Ptolemy’s system, as is well known, was nothing more than the vulgar one. Here the Earth is made the center of motion of all the planets, the lowermost of which is the Moon, next her is Mercury, then Venus, then the Sun, then Mars, next him Jupiter, and lastly, the outermost of all, Saturn.

‘ His catalogue of the fixed stars is the oldest now extant; and this, perhaps, is the catalogue begun, if not completed, by Hipparchus. For history mentions no person that attempted any thing of this nature before him: and it doth not appear, that any one between his time and Ptolemy’s made any addition to it.’

Part VI. contains the history of astronomy from Tycho Brahe to the present time; a period the most distinguished for improvements in arts and sciences, that is to be found in the annals of human kind.

In this learned work is comprehended almost the entire system of astronomy, interspersed with curious anecdotes critical and historical; and the whole is perspicuous, instructive, and entertaining.

In speaking of the amplitude of the sun at rising and setting, we find the following observation:

‘ Homer had heard something of this, though it cannot be true of the Læstrygones, to whom he applies it.

————— Ὅθι ποιμένα ποιμὴν  
 Ἡπύει ἐισελάων ὁδὸν ἐξελάων ὑπὸ κέει.  
 Ενθα καὶ αὐτὸν ἀνὴρ δροῖς ἐξήρατο μισθὸς  
 Τὸν μὲν βεχολέων, τὸν δ’ ἀργυρομῆλα νομέων·  
 Εἰργὺς γὰρ νυκλὶ τε καὶ ἡματι εἰσι κέλευθοι.

Six days and nights a doubtful course we steer;  
The next, proud Latmos' lofty towers appear,  
And Lestrygonia's gates arise distinct in air.  
The shepherd quitting here at night the plain,  
Calls to succeed his cares the watchful swain.  
But he that scorns the chains of sleep to wear,  
And adds the herdsman's to the shepherd's care,  
So near the pastures, and so short the way,  
His double toils may claim a double pay,  
And join the labours of the night and day.

The Translator mistakes the last line in Homer; but the Scholiast on Aratus understood it as I do.'

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XII. *The Countess of Salisbury: A Tragedy. As it is performed at the Theatre-Royal in the Hay-Market. By Hall Hartson, Esq; 8vo. Pr. 1s. 6d. Griffin.*

THE incidents upon which this play is founded, are taken with great exactness from Leland's Longsword Earl of Salisbury, an historical romance; for the character of which our readers are referred to vol. xiii. p. 252 of this Review.

The first scene contains a conversation between Grey, an abandoned miscreant as well as infamous pandar, and Raymond, a young nobleman, (nephew to the king's first minister Hubert de Burgh) deeply in love with the countess of Salisbury, who is deceived by the universal belief that the Earl her husband had perished in a shipwreck on the coast of France. Raymond is represented as naturally virtuous; but the suggestions of Grey, and the violence of his passion for the lady, who expresses an invincible aversion to his courtship, almost determine him, at last, to employ force, if lady Salisbury will not comply with his solicitations.

The possession of the castle and person of the countess, vested in him by the royal authority, which in those times enjoyed a most unmerciful power in all cases of wardship and widowhood, favouring this infernal design, tempts him more strongly to carry it into execution; and Grey, having discovered by an intercepted letter, that the countess was endeavouring to escape from her captivity, makes use of that circumstance to urge the necessity of accelerating his purpose. Lady Salisbury, lord William, her son, (a child) and her confidant Eleanor, appear next upon the stage. Lady Salisbury, despairing of her lord's safety, breaks out into the following lamentation, which we think very beautiful, tho' the thought itself is, perhaps, not original:

‘ *Lady Salisb.* No, Eleanor : no more shall he  
 To these deserted walls return. No more  
 Shall trophies, won by many a gallant deed,  
 Through the long hall in proud procession move ;  
 No more fair Salisbury’s battlements and towers  
 Re-echo to th’ approaching trumpet’s voice.  
 Never, oh ! never more shall Ela run  
 With throbbing bosom at the well-known sound,  
 T’ unlock his helmet, conquest-plum’d, to strip  
 The cuishes from his manly thigh, or snatch  
 Quick from his breast the plated armour, wont  
 T’ oppose my fond embrace—Sweet times farewell,  
 These tender offices are now no more.’

Her little son interposes with his innocent prattle ; and upon his retiring, the reflections of the countess are as follow :

‘ *Lady Salisb.* Sweet state of childhood ! unallay’d with cares ;  
 Serene as spring-tide morn, new welcom’d up  
 With bleat of lamb, with note of woodlark wild.  
 With riper years come passions turbulent  
 And rude, a baleful crew, unnumber’d as  
 The forest leaves that strew the earth in autumn.  
 When happiness is round thee, when thou art on  
 The lap of downy ease, when thou art cherish’d  
 In the fair bosom of unruffl’d joy,  
 Comes a fell hand, dashes thee rudely down,  
 And leaves thee to despair.’

From these lines, which are very pretty, (though copied from *Wolfey’s* soliloquy in *Henry VIII.*) it appears that the author is a young man, too full of poetical images to introduce them always with propriety. Flowery descriptions and similies are very ill adapted to the lady’s supposed situation at this time.—*Grey* next enters, and having pleaded the cause of *Raymond* without success, leaves her with an alarming insinuation.

The second act opens with a conversation between *Raymond* and *Grey*, during which one of their knights enters to inform them, that two strangers were waiting for admittance into the castle. Being admitted, *Alwin*, one of them, upon being questioned, seems to confirm the truth of the report that the *Earl of Salisbury* had perished by shipwreck. This intelligence determines *Raymond* and *Grey*, that *Alwin* should repeat his mournful story to the countess ; and being accordingly introduced to her apartment, he proves under his disguise to be her long-lamented lord. We shall quote part of the conversation between them, because, except the last line, it has marks of originality, and contains something better than mere poetry.

‘ *Lady*



*Lady Salisb.* — The dead ere now  
Have burst the prisons of the close-pent grave,  
And apparitions strange of faith appear'd;  
Perhaps thou too art but a shadow; let  
Me grasp thee, for, as I have life, I think—  
It is, it is my Salisbury! O my lord!

*Lord Salisb.* My bosom's joy!

*Lady Salisb.* — And dost thou live indeed?  
Amazing Providence! He does! he does!  
Look! look! behold him, Eleanor! behold  
The gracious form! the vision was not vain.

*Lord Salisb.* — And art thou, art thou then—

*Lady Salisb.* — O my full bosom!

*Lord Salisb.* The same, by time or circumstance unchang'd?

*Lady Salisb.* Unhop'd reverse!—Hence, hence all former  
woes—

My lord! my life! hence, hence, be swallow'd up  
All griefs, and lost in this most blissful hour.

*Lord Salisb.* Thou art, I see, thou art the same, thou must;  
Thou hast not yielded to another lord?

*Lady Salisb.* Another lord!—And cou'd you, did you think  
'Twas so?

*Lord Salisb.* Thus spoke loud rumour on my way:  
Indeed I scarce could think it.

*Lady Salisb.* Oh! 'twas foul;  
Indeed thou should'st not think it—

*Lord Salisb.* Ever dear!  
No more; my soul is satisfied, and thinks  
Of nothing now but happiness and thee.

*Lady Salisb.* Say then, thou wanderer—Oh! I have much  
Of thee to ask, thou much to hear: how is't  
I see thee, see thee thus? Where hast thou been?  
What secret region hath so long detain'd thee?

We shall not follow Salisbury through all his wonderful  
escapes, and the hardships he suffered before he arrived in dis-  
guise with his attendant Lerches at the castle: it is sufficient  
to say, he tells the countess, that his friend Sir Ardolf was to  
attempt her rescue that night with a body of armed friends.

The third act is introduced by a conference between Ray-  
mond and Grey. The latter suspecting from many circum-  
stances the purpose of the two strangers, who in the mean time  
had escaped out of the castle, advises Raymond to make sure  
of Lady Salisbury's son, whom she tenderly loves. The countess  
and Eleanor next appear. Both talk equally poetically and phi-  
losophically of Providence: and the former expresses great doubts  
and fears for her lord. In the next scene, Grey enters, and

entertains the countess with the following speech ; the poetry of which is very pardonable, as coming from a sycophant and a villain :

‘ Grey. Behold the blossom of the spring, how fair !  
Yet in his velvet bosom lurks the worm,  
And hourly wastes him of his choicest sweets ;  
Not less a foe is slow-consuming grief  
To beauty——  
You may remember when we last conferr’d  
The gracious purport of your words to what  
Concern’d lord Raymond, when you taught his suit  
To hope a prosperous issue ; thus by me he speaks :  
In the recesses of the hallow’d shrine,  
Where with him stands the sable-vested priest,  
He waits thy coming ; there with pious vows  
Exchang’d even now to consecrate thee his.  
May every rose-lip d son of light look down,  
And smile propitious on the joyful hour !’

We are not absolutely certain whether the priests in those days wore black gowns : however, Grey finding all his eloquence in vain, attempts to carry off lord William ; but in this critical juncture lord Salisbury interposes, while Eleanor secures the child. The earl and the countess are congratulating each other, when Raymond, Grey, and a party of armed knights, enter, Lord Salisbury afterwards discovers himself in a conversation which we do not much admire, considering his own and his wife’s situation from the dictates of arbitrary power. Raymond is preparing to fight Salisbury, when Grey advises his master to treat him as an impostor. The earl is accordingly disarmed, torn from the countess, and loaded with chains.

The fourth act opens with a conversation between Raymond and Grey. The former appears struck with remorse, which Grey endeavours to remove by re-animating his love, and proposes to put him in possession of the countess, by employing a certain knight to murder her husband. Eleanor next enters, and informs them that the countess is actually gone distracted. Raymond’s remorse is revived, and he leaves Grey with execrations against his destructive counsels. The following scene discovers Salisbury in chains, attended by Leroces, who attempts to comfort him with the remembrance of Sir Ardolf’s promise ; but Salisbury is transported almost to madness by the injuries he has suffered, and his apprehensions for the honour of his wife. Morton, a knight, enters, and after informing Salisbury of the design to murder him, retires to bring the earl some account of his wife. Here we learn, that Salisbury’s hasty return

was

was in consequence of a sudden impulse of impatience. Lady Salisbury next enters in a state of distraction, which we think is very naturally maintained by our young bard. After her spirits had been exhausted with agony, she somewhat recovers her senses on her lord's appearance. Salisbury then proposes to secrete himself, his wife, and son, in a concealed cave; but is dissuaded by Morton, who thinks the attempt impracticable.

The fifth act presents us with Ardolf and a knight near a cottage in a forest. Whilst they are enquiring of a peasant about the two pilgrims, Leroches joins them, and informs Sir Ardolf of Salisbury's danger. They then resolve to divide Sir Ardolf's party, which is not far off, into two bands, and to attack the castle, to the inside of which the scene next changes, and Grey appears giving Morton a dagger to murder Salisbury. Morton goes out, and a bell tolls, to render the scene more solemn, during a horrid soliloquy by Grey, who, in Morton's absence, receives some intimation by a knight of Ardolf's attempt; upon which he resolves to carry off the countess, and to make her a hostage for his safety. Morton re-enters, and with great seeming horror pretends to Grey, that he has murdered the earl of Salisbury. Grey disowns that he gave him any commission for the deed, and immediately calls out for assistance to apprehend her. Raymond now enters with two swords, and having heard Morton's supposed crime, is preparing to kill him, when the latter undeceives him by telling him that Salisbury is still alive. Raymond commends his integrity, and after dismissing him, calls in Salisbury, whom he frees from his chains; then giving him one of the swords, he desires the earl to take his revenge. Salisbury thanks him for his generosity: they fight, and Raymond is disarmed. Salisbury restores his sword, which the unfortunate youth plunges into his own heart, and dies, imputing his guilt to the vicious counsels of Grey. During this time Ardolf had taken possession of the castle, and entering with his knights, acquaints Salisbury, that Leroches with his party had marched another way to the attack. Eleanor, however, comes in, and tells them, that the countess and lord William had been carried off by Grey. While Salisbury is sending out some knights in pursuit of them, lady Salisbury and lord William, conducted by Leroches, enter; and it appears, that Grey in his flight had fallen in with the party headed by Leroches, who had killed him with his own hand; an incident which forms the happy conclusion of this drama.

With respect to the merits of this tragedy, we think the situations of the characters are affecting, and well supported. The plot is not more romantic or improbable than the real story of the earl and his countess. The dialogue is not always ju-



dition, because it is always poetical, and sometimes imitative; but this superfection will subside by age and experience; and then the author, it is very probable, may have a just claim to a distinguished post in the province of the drama.

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 MONTHLY CATALOGUE.

13. *A Letter to the Right Honourable the Marquis of Granby, Commander in Chief of the Army. Concerning the Regulations lately established, relative to the Sale of Military Commissions.* 8vo. Pr. 1s. Becket and De Hondt.

WE think that a copy of the regulations mentioned in the title page, and which give rise to the author's reasoning, ought to have been inserted in this letter. He considers, however, one of them as an innovation by which 'Any officer who had not purchased his commission was not, for the future, upon any plea to be admitted to sell it; or, if he chose to retire upon half-pay, to receive any money, in exchange: and also, if any one had not purchased all the commissions which he had successively held, he was not permitted to sell any but those which he had actually bought; or, if he chose to retire upon half-pay, to receive more in exchange than a sum proportionable to the purchases he had made.'

The writer then owns that the colourings given to this establishment are specious, and that there is no topic on which more plausible arguments may be advanced, and rhetoric more happily displayed. He thinks at the same time, that the present state of human nature admits of no perfection in the dispensing of public rewards. 'The sale of offices (continues he) is an abuse that has crept in with the corruption of the times. The giving them to favour is another abuse, and of a more dangerous nature; because more difficult, perhaps impossible to be corrected. Before therefore we proscribe the former and less abuse, we should previously inquire, whether thereby a greater latitude and scope would not be given to the latter and more considerable; whether by shutting the door against Purchase, we should open it to Merit, or whether Favour will not yet jostle Merit out of his right; and lastly, we should inquire whether, while this abuse is remedied, other evils of more important consequences may not thence arise, and thus new and more dangerous monsters issue from the decollated trunk of the old one? These are the questions which must be determined before the expediency of the regulations can be ascertained.'

In

In the progress of this letter, the author is of opinion that the regulations against the sale of commissions must throw a dangerous weight into the scale of ministerial power. 'Further (adds he) if we consider that numbers will be retained in the service contrary to their inclinations, when their health and age render them unequal to the necessary fatigues, when their attention is engaged on other pursuits and occupations, when their minds have been chagrined with disappointment, in short, when their duty is become a burthen, and no longer a pleasure to them, we may presage that the "spirit of disgust will mix its influence with the lethargic disposition above described, and will slacken every nerve of discipline." Our arms will be covered with the rust of indolence, or corroded by the malignancy of discontent, and wielded by feeble, aged, spiritless and unwilling hands. It is needless to describe the evils and dangers which must arise from so weak and undisciplined an army. They must have already risen frequent to your lordship's imagination, and are of too alarming a nature, not to be present in every mind. How with such an army shall we assert our rights of commerce or of empire, when invaded by foreign ambition? how restrain the usurping spirit of our turbulent and warlike neighbours? how defend our native soil, our altars, our hearths, and our invaluable constitution? or how even shall we with safety enforce the execution of our laws?

'Nothing can be conceived more contemptible, and even ridiculous, than the state to which the army would be reduced, if these regulations were to be adhered to for any length of time. For it were easy to shew, by calculations drawn from the probabilities of lives, and making allowances for the accidents incident to the profession, that when the regulations shall have taken place so long, as to have had their full effect, before any can be promoted to the rank of captain, they must be considerably advanced in years, and even the greatest part of that rank will be incapable of the duties of it; that none can arrive at the station of field-officer before old age, nor can aspire to a regiment, and much more to a general's staff, till like Nestor he have outlived several generations of men.'

These quotations may convince the reader, that the spirit and abilities of this writer are at least equal to the task he has undertaken. He possesses an uncommon energy of argument and elegance of diction, and we think his letter contains all that can be said with propriety upon the subject.

14. *Reflections on the Affairs of the Dissidents in Poland.* 8vo. Pr. 6d. Vaillant.

This publication contains a short recapitulation of the affairs of Poland from the eleventh century, chiefly with regard to religion,

ligion; and the author affirms, that from the time of Jagellon (who annexed Lithuania to Poland) to Sigismund, when the reformation took place, three-fourths of the Poles were Greeks; and that Greeks as well as Protestants fall under the denomination of dissidents. The writer observes an error in the speech of the prince bishop of Cracow delivered in October 1766, as if the law of Jagellon had been aimed against the Protestants, who did not exist till a hundred years after his death. He then gives a detail of the religious history of Poland, and the laws made against the dissidents. His conclusion is curious, and presents us with a striking picture of the religious differences which now rage in Poland.

‘The fact is, that all the severity of these laws is insufficient to satisfy the appetite of the clergy for persecution. They seem desirous of having full liberty granted them to extirpate the dissidents at their pleasure, by force of arms. In the present diet, the assembly resounds with nothing but their clamours: they require with the most inveterate rage the passing in the first place of a *very* Christian law; “To punish with death, confiscation of goods and infamy to him and his posterity, every person, howsoever distinguished, who for the future shall presume to speak in favour of the dissidents.” They are not therefore to be allowed even the wretched consolation of uttering their cries and complaints when they are devoted to destruction; nay, a humane and compassionate Catholic, when affected by the tears and groans of these unfortunate people, must stifle the voice of nature speaking in their favour, or risque the loss of his fortune, his life, his honour, and that of all his family, if he undertakes to implore for them the succour due from their common country.

‘We may now compute one half of the kingdom to be catholics, with all the grandees and most of the nobles; one sixth part of the remainder to be united Greeks; the same number of dissident Greeks, with the addition of a few nobles; and the remaining sixth to be Protestants, with about 200 noble families, exclusive of Courland. Of all the Greek ecclesiastical benefices, there only remains the see of Mohilow, the bishop of which has lately in a Latin oration, represented to the king the cruel persecutions inflicted on his flock.

‘It is not at all to be wondered at that the dissidents are reduced to such a small number. The laws always favour those subjects who profess the national religion; and the allurements of offices must, in all probability, sooner or later, induce the whole kingdom to embrace that of the sovereign. But it is altogether unworthy of humanity to endeavour to hasten this period by cruelties, by the repeal of fundamental laws, and by  
unfair



unfair interpretations of constitutions expressly made to be understood in a double sense. The liberty of the nobles is solely founded on the laws, and on the guaranties which the powers interested in the then form of government have given to those laws. The bare appearance of an attempt to infringe these, would of course alarm the whole nation. But is it not also true that the dissidents are protected by the same laws and the same guaranties?

‘To sum up all, what are the crimes by which the dissidents have merited all this rigorous treatment? have they ever entered into a conspiracy against the state? have they ever joined the public enemies of the kingdom? have they ever proved unfaithful or disobedient either to the king or the law? have they ever done any injury to the Catholics, when it has been in their power to do so? were not the ancestors of the present nobility, who laid the foundation of the republic, dissidents? were not Chodkiewicz the conqueror of the Swedes, Russians, and Turks under Sigismund III. and Radzivil of the Cossacks under John Casimir, both dissidents? did not the city of Dantzick support John Casimir against Charles Augustus, who was brought into Poland by the vice-chancellor Radzieowski, a Catholic? was not the city of Thorn destroyed by Charles XII. who was invited by the cardinal primate to come and dethrone Augustus II.? and lastly, were not the legislators, or rather the confederacy of 1733, spectators of the efforts exerted by the Dantzickers against the Russians, when invited thither by the bishops Lipski and Hofius?’

This is a masterly performance, and seems to contain the substance of the arguments made use of at present, by the protestant dissidents in that divided country.

15. *A Caution to the Directors of the East-India Company, with regard to their making the Midsummer dividend of Five per Cent. without due Attention to a late Act of Parliament, and a By-law of their own.* 8vo. Pr. 1s. Kearsly.

The clauses in the act of parliament, and the bye-laws mentioned in the title-page are as follow:

‘Cap. 49. A.

‘That no dividend shall be made by the said company, for, or in respect of any time, subsequent to the 24<sup>th</sup> day of June, 1767, otherwise than in pursuance of a vote, or resolution, passed by way of balloting, in a general court of the said company, which shall have been summoned for the purpose of declaring a dividend, and of the meeting of which general court, seven days notice at the least, shall have been given in writing, fixed upon the Royal Exchange in London.’

Ib. d.

Ibid. B. 'That it shall not be lawful, for any general court of the said company, at any time between the eighth day of May, 1767, and the beginning of the next session of parliament, to declare, or resolve upon, any encrease of dividend, beyond the rate of 10l. per cent. per ann. being the rate at which the dividend for the half year ending the 24th day of June, 1767, is made payable.'

Cap. 48. C. 'That, from and after the tenth day of July, 1767, no declaration of a dividend shall be made, by any general court, of any of the said company's, other than one of the half yearly, or quarterly general courts, at the distance of five calender months, at the least, from the last preceding declaration, of a dividend, and that no declaration of more than one half yearly dividend, shall be made by one general court.'

'29. By-law. D. That no alteration be made in the dividend, on the capital stock of this company, without first giving six months public notice.'

'By clause A, (says the author) it appears that no dividend can be made, after the 24th of June, without the vote of a general court, (and by clause C, that must be a quarterly court) called for the purpose of declaring the intended dividend, with seven days previous notice thereof, in writing fixed upon the Royal Exchange.—By the resolution of your court of directors, of the 22d of May last, as well as by your uniform practice in making dividends, the half year's dividend of 5l. per cent. declared in September last, and now in course of payment, was due the 5th of July last, and that day, and not the 24th of June, is the day on which this dividend must be understood to be made, in consequence of the September declaration. Now, as this dividend declared to be made on the 5th of July, is made for and in respect of time subsequent to the 24th of June, and is made not in pursuance of a vote, carried by ballot, in a general quarterly court, summoned for the purpose of declaring a dividend, with seven days notice of such a meeting, given in writing and fixed upon the Royal Exchange, it is not warranted by the act, but is, according to the plain and obvious construction of the act, *illegal*.'

Such is the substance of our author's caution; but we shall not transcribe the arguments with which he enforces it: many of them are shrewd, and all are specious.

16. *A chronological History of the Russian History, translated from the original Russian. Written by Michael Lomonossow, Counsellor of State, and Professor of Chymistry at the Academy of Sciences at Petersburg, and continued to the present Time by the Translator.* 8vo. Pr. 2s. Snelling.

This abridgment differs in many particulars from the other histories of Russia we have seen. Though it can afford no great



great entertainment to an English reader, yet, to a native of that country it may be interesting, and, on account of its chronology and facts, of great use in a future general history of that empire.

17. *Lettres Portugaises : ou Observations : faites par un Portugais voyageant, un autre a Lisbonne, et leur Ami en Hollande.* 8vo. Pr. 1s. F. Newbery.

These letters relate to the affairs of Portugal; and contain several political remarks on the system of government adopted at present in that kingdom. But as we are not sufficiently acquainted with the disposition of the court of Lisbon, and such a subject is foreign to our purpose, we must leave it to those who live within the sovereignty of Portugal to determine of the tendency or unfitness of the Portuguese administration to the ends of public happiness, and tranquillity. In the mean time, we regard with sympathy, a prince, who, perhaps, is misled by a mistaken zeal for the interest of his people, and condole with a nation which groans under the weight of ministerial insolence and oppression.

18. *Letters written from Liverpoole, Chester, Corke, the Lake of Killarney, Dublin, Tunbridge-wells, Bath.* By Samuel Derrick, Esq; Master of the Ceremonies at Bath. Two Vols. 8vo. Pr. 4s. Davis and Reymers.

These letters owe their production to an epistolary correspondence maintained with several eminent persons since the year 1760. They afford an entertaining account of a few of the most noted places in England and Ireland, particularly of Bath, and Tunbridge-wells; and are written with an elegance, politeness, and vivacity, very suitable to a master of the ceremonies. To this collection of Mr. Derrick's Letters, are added, three from William Ockenden, Esq; describing the lake of Killarney, and Mucrus's Gardens.

19. *The London Merchant. A Tale. From the French of Madame de Gomez.* 8vo. Pr. 1s. 6d. Almon.

Whether this is a translation or an original, it is equally contemptible, and below the regard of criticism. Incidents related in an unaffecting manner, and characters wholly inconsistent, form the plan of this weak and inanimate production. We find a wise citizen engaged in a course of sentiments and conduct diametrically opposite to the plainest maxims of prudence; and are informed of the greatest insult that could be offered to female modesty, in terms which neither move our compassion in  
favour



favour of distressed virtue, nor excite our indignation against the person who committed the outrage. We certainly had reason to expect some very tender and pathetic effusion, when Mr. Kite, the hero of the tale, is cast into prison, by the rigour of his creditors. Yet this important transaction is mentioned without the smallest appearance of emotion. However, to conclude the tale happily, the prisoner is at length discharged from confinement, by an act of poetical justice, not to his own, but the virtue of his daughter Amarillis; *who, though she had conceived neither pride nor vanity*, seems to have been restrained from hazarding a conception of another kind, more by the consideration of her descent, than the impulse of a virtuous disposition. To sum up the merit of this insipid performance: it is a composition of error, inaccuracy, and contradiction; and however high the author may imagine he has raised the Kites, we can assure him, that it would require a more elevated genius to make them soar in the opinion of the public.

20. *Alys, or a Letter to Momus, on his late Descent among Mortals, or rather to the mistaken illiberal Mortal, whose lucrative Views have engaged him to wear that Mask, to cover Falseness, Ingratitude, Malevolence, and the whole Train of Vices which are engendered in his Heart.* 4to. Pr. 1s. Moran.

The title-page is sufficient to give the reader an idea of this poor attempt against as contemptible an antagonist.

21. *Comparative Observations on two of the Poems which were honoured with Prizes in a late Certamen at Ch. Ch. By a Gentleman of the University.* 8vo. Pr. 1s. Bladon.

The author of this performance has given us a comparative view of two poetical pieces, written by two competitors for Dr. Lee's annual prizes, on the arrival of the Prince and Princess of Brunswick in England. The poem which is first in this publication, was preferred before the latter, by the censors of Ch. Ch. But this academic, dissatisfied with their determination, appeals to the public, and very freely censures the taste and discernment of those who were the judges of this certamen.

22. *Fables and Tales for the World, and Miscellanies for the Country. Patricia's Address. Being fit to be read in all Churches and Chapels throughout England; but not at Berwick upon Tweed, nor in Bedfordshire.* 8vo. Pr. 2s. 6d. P. Stevens.

This work was printed in 1750, and, at that time, entitled "Fables and Tales for the Ladies." The author has now attempted

tempted to revive the sale, by prefixing a new title. But it is a performance which no artifice can recommend.

23. *The Ninth Satire of Horace, Book the first, imitated.* By Dr. Swinney. 4to. Pr. 1s. 6d. Doddsley.

Classical readers may form a judgment of this Imitation by the following lines :

‘ As I was sauntering in the park of late,  
Musing, as usual, on I know not what;  
Quidnunc runs up, whose name I only knew,  
Seizes my hand, and asks me “ How I do ? ”  
“ Extremely well as the world goes, I answer,  
And I’m your humble servant at command, sir.”

The author has given us the original and his imitation in opposite pages, and some short notes at the conclusion.

In the dedication we are told that ‘ numberless and various are the poetical productions which have *laid* [lain] almost twice *nine years* in his moth-eaten chest.’

This is a piece of singular prudence, and we would advise the author not to disturb their repose.

24. *The Primate, an Ode, written in Sweden.* By George Marriott. 4to. Pr. 1s. Flexney.

This ode is not an inelegant composition, though it does not abound with any remarkable beauties. It contains some encomiums on the arch-bishop of York.

25. *Epistola Critica ad celeberrimum Virum Gulielmum Episcopum Glocestriensem.* 8vo. Pr. 3s. Nourse.

Mr. Toup, the author of this epistle, has already distinguished himself as a critic by his *Emendationes in Suidam*, published in three separate parts, in 1760, 1764, and 1766. This performance is written upon the same plan. But the author does not confine his observations to Suidas: he takes occasion to correct and illustrate many passages in other ancient, especially Greek, writers; and by his remarks and emendations appears to be a very learned and able critic.

26. *The Evidence from Miracles stated, and vindicated from some late Objections: A Sermon preached, at the Visitation of the Rev. Dr. Moss, Archdeacon of Colchester, (now Lord Bishop of St. David's) at St. Peter's Colchester, May 20, 1765. And before the University of Oxford, May 24, 1767.* By Nathaniel Forster, M. A. 8vo. Pr. 1s. Fletcher.

This discourse has two objects in view. First, to fix the authority of revelation on the firm and impregnable basis of morality

trality and natural religion. And secondly, to vindicate the evidence from miracles (the only decisive evidence of a divine revelation) against some of the most material objections.

Under the former head, the author does not pretend to have advanced any thing new. Under the latter, he endeavours to shew, that any doctrine, or system of doctrines, not contrary to truth or prejudicial to virtue, when attested and supported by the clear authority of miracles, has a real and just title to the divine original which it claims.

In answer to Mr. Hume on the subject of miracles, he observes, that the argument which first asserts an established course of nature, and from thence proves every deviation from it to be incredible, evidently begs the question, and takes that for granted which it should prove; namely, that there really is such an established order and course of nature as necessarily excludes all exception, and all possibility of exception.

There are some ingenious observations in this discourse, but we do not suppose that what the author has advanced concerning the evidence of miracles, will be thought decisive.

27. *Sermons, dedicated to Her Royal Highness Princess Amelia. By the Rev. Thomas Buckridge, M. A. late Fellow of King's College, Cambridge; Chaplain to the Right Honourable Lord Onslow; Vicar of Send, and Rector of Merrow in Surry. 8vo. Pr. 3s. Woodfall.*

These discourses, six in number, were not originally intended for the press. They are pious and practical, and suited to the capacities of a country audience.—They are printed for the benefit of the author's widow.

28. *By Way of Prevention, a Sleepy Sermon, calculated for the Dog-Days, with an Address to the Clergy, and another to the Laity, of the City of London, &c. By the Rev. James Penn. 8vo. Pr. 6d. Almon.*

Mr. Penn's discourse against sleeping in the church is, at this season of the year, certainly very proper; and contains several arguments against it which are indisputable. His addresses are humorous and satirical, and no bad compositions. But the propriety of their appearance under the cover of a sermon is a matter which his grave readers will probably call in question.